

The Christ Church Quarterly.

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VOL. III.

GERMANTOWN, PA., JULY, 1884.

No. 9.

CHRIST CHURCH.

RECTOR:

JOHN B. FALKNER, D. D.

WARDENS:

LEWIS D. VAIL. EDWIN JEFFERIES.

VESTRYMEN:

CHARLES SPENCER, LEWIS D. VAIL,
CHARLES LE BOUTILLIER, FRANCIS D. LEWIS,
JACOB CLARK, EDWIN JEFFERIES,
WM. B. WHITNEY, GEORGE L. ASHMEAD,
CHAS. W. SCHWARTZ, THOMAS B. HOMER,
JOS. M. SHOEMAKER, JAMES H. RITTER.

SERVICES:

SUNDAYS, 10.30 A. M. and 5 P. M.
SUNDAY SCHOOL at 9 A. M.

THE GUILD.

PRESIDENT, The Rector.
SECRETARY, Mr. Sheldon Potter.

CHAPTERS.

SUNDAY SCHOOL:

SUPERINTENDENT, Mr. Charles Spencer.
ASS'T SUPERINTENDENT, F. B. Falkner.
LIBRARIAN, H. M. Heiskell.
TREASURER, James H. Ritter.
SECRETARY, W. Howard Falkner.
ORGANIST, Miss Varian.
School meets at 9 A. M. Teachers' Meeting at the Rectory on the last Friday evening of each month.

SEWING SCHOOL:

SUPERINTENDENT, Mrs. Douglas.
CHIEF DIRECTRESS, Mrs. Nugent.
Meets in Sunday School Room every Saturday at 2.30 P. M.

MOTHERS' CLASS:

LEADERS, Mrs. Clark, Miss Bayard, Mrs. Lewis, Mrs. Lea and Miss Lea.
Meets in Lecture Room every Monday at 2.30 P. M.

YOUNG LADIES' ASSOCIATION:

PRESIDENT, Miss Whitney.
VICE PRESIDENT, Mrs. S. Potter.
SECRETARY, Miss L. K. Clark.
ASSISTANT SECRETARY, Miss Ritter.
Meets at the houses of the members on alternate Friday afternoons.

YOUNG MEN'S ASSOCIATION:

PRESIDENT, W. Howard Falkner.
VICE PRESIDENT, Elliston J. Morris.
SECRETARY, Chas. W. Schwartz, Jr.
TREASURER, Francis B. Falkner.
Meets at the houses of members on third Tuesday of each month, at 8 P. M.

Christ Church Temperance Society:

PRESIDENT, Rev. John B. Falkner, D. D.
SECRETARY, James H. Ritter.
EXECUTIVE COMMITTEE, Messrs. Vail, Ritter, and W. H. Falkner.
Meets in Lecture Room every Monday evening, at 8 o'clock.

LADIES' MISSIONARY SOCIETY:

FIRST DIRECTRESS, Mrs. John B. Falkner.
SECOND DIRECTRESS, Mrs. Charles Le Boutillier.
SECRETARY, Mrs. Augustus Morand.

Committee on Care of Church:

Miss E. R. Johnson.

DORCAS COMMITTEE:

Miss Bayard, Miss E. R. Johnson and Mrs. Jacob Clark.

PARISH MISSIONARY.

Miss Rich.

Representatives in the Women's Auxiliary of the Board of Missions:

MEXICAN LEAGUE, Miss Darlington.
FOREIGN COMMITTEE, Mrs. Downs, Mrs. Shoe maker.
DOMESTIC COMMITTEE, Mrs. Falkner, Miss Howell.

INFANT BAPTISMS.

May 11th.

MARY WORSALL SPENCER.

May 12th.

JANE STOTT.
ALBERT FRANCIS STOTT.
ELLA BUZZARD.
LAURA BUZZARD.

DIED.

CARVILL.—On April 14th, Mary Ann Carvill, aged 82 years.

WHITNEY.—On May 4th, Laura Margaret Whitney, wife of Wm. B. Whitney.

MITCHELL.—On June 14th, Margaret Mitchell, aged 37 years.

MARRIED.

BACON-ROBINSON.—On the 26th of June, 1884, at the Rectory, by the Rev. Jno. B. Falkner, D. D., Mr. John Elbert Bacon to Miss Mary Robinson.

In the Rector's absence during the month of August, the Rev. S. H. Boyer will have charge of the services for the first three Sundays, and on the two remaining Sundays, the Rev. I. Newton Stanger is expected to officiate.

THE LATE MRS. LAURA MARGARET WHITNEY.

We have recently been called to mourn the departure of one of the most useful and beloved members of our church—Mrs. Laura Margaret Whitney. We do not "sorrow as those without hope," for though her labor with us for Christ is ended, she has entered upon a more exalted work for Him, and with Him.

It is good to live for Christ, but it is better to depart and be with Him. He has told us "that they who are faithful in a few things below, are made rulers of many things

above;" and as we recall how conscientiously our dear friend did the will of God on earth—consecrating her time, her means, and her life to His service, and shewing, by her deeds, true love to God and man—we feel that her earthly labors were brought to a close only that she might begin those which are performed without weariness, which are nobler in themselves, and which are done under the supervision of the Master Himself.

In her experience the less—though it was good—has given place to the greater and better. Her "walk by faith" is ended, but she now walks by sight. The privilege of seeing "as through a glass darkly" has been taken away, but she now beholds "face to face." The joy of suffering for Christ has been exchanged for that of glory with Christ. The shining path along which she travelled has ended in "the perfect day."

"Forever with the Lord!
Amen, so let it be!
Life from the dead is in that word;
'T is immortality."

The heat of summer always effects the attendance in the Sunday-School. No one imagines that its teachings are of less importance in July and August than they are during the cool and pleasant days of autumn, but scholars will not attend when there is no one to guide them in the study of the lesson, and the absence from the city of a large number of the regular corps of teachers during a portion of the summer months leaves many of the classes without instruction.

It would be well if we had a reserve corps on which to call in such times of need. All are not out of town at the same time, and it would seem that there are always enough at home to supply the places of absent ones during the entire summer.

A keen interest is manifested by the children of the Sunday-School in giving to the various objects to which they have chosen to devote their offerings. Since October last their contributions have been as follows:

To the Building Fund of the Church of the Crucifixion,	\$50.00
For a Scholarship in Bishop Hare's school,	\$60.00
For children's bed in Fanny C. Pad-dock Hospital,	\$300.00
For Mrs. Thompson's Mission in China,	\$116.74
Offering from the Infant School to Mission in Japan,	\$13.00
Total	\$539.74

An occasional report of the progress of the mission work to the support of which the School has contributed cannot fail to stimulate them in their efforts to send the Gospel of Christ to others. We all like to see the results which we have helped to obtain.

THE CHRIST CHURCH QUARTERLY.

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PUBLISHED IN THE MONTHS OF JULY, OCTOBER, JANUARY
AND APRIL.

UNDER THE AUSPICES OF THE

YOUNG MEN'S ASSOCIATION.

JAMES H. RITTER, } Editorial
SHELDON POTTER, } Committee.
W. HOWARD FALKNER, }

ROLAND P. FALKNER, *Financial Editor.*

All communications should be addressed to "CHRIST CHURCH QUARTERLY," Christ Church Rectory, Germantown, Philadelphia.

All subscriptions will be continued unless subscribers notify the Editors that they wish them to stop.

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The celebration of Easter by the Sunday-Schools showed a marked improvement over that of Christmas in the rendering of the music. Not only was the quality of tone better, but the several selections were sung with more spirit and greater intelligence. The children of the school can, and should be taught to express in their singing the sentiment of the hymns they sing. It not only adds greatly to their interest in that exercise, but it accomplishes the true object of Sunday-School work—it instructs the heart. Music can be made a potent factor in the teaching of the Gospel of Christ, and it should be used in the services of the school with that for its main object.

For a time the Sunday-School has lost the services of two of its most active workers. Mr. Charles Spencer, the superintendent, and Mr. Charles W. Schwartz, one of its earnest and faithful teachers, are spending their vacation abroad. While they are greatly missed, we wish them much enjoyment in their wanderings through foreign lands and the healthful recreation that the business men of our own land too often neglect.

Many improvements have been made in our church since its erection, but there are still some things that might be done to add to its beauty, and remove its defects. It has all along been felt that a great improvement would be made by the darkening of the chancel. The very light walls and the general style of decoration pervading that portion of the church edifice are hardly appropriate to say the least, and to many are even distasteful.

The Young Ladies' Chapter of the Guild has taken a step in the right direction, though it will only in a measure subdue the existing defects, making them less noticeable. They propose placing a hanging of dark red plush, suitably decorated, against the wall at the back of the chancel. Mrs. L. J. Humphreys and Miss Sally B. Potter have been appointed a committee to solicit subscriptions for that purpose.

What is needed to accomplish the whole end desired is that the walls of the chancel be appropriately frescoed in dark colors.

The Committee appointed by the Young Men's Association of Christ Church to select a design for the Chandler Memorial window, have chosen from a number submitted to them, one by the well-known English firm of Clayton & Bell; while there is but little of the work of this firm in this country, in

England they have attained high standing and wide reputation for the richness and beauty of their coloring and general excellence of their work.

We print the following as it will be of interest to those engaged in Missionary Work:—

LAWRENCEVILLE, VA., April 22d.

MY DEAR MRS. FALKNER:—I deferred thanking you for your kind letter until I could assure you of the safe arrival of the barrel and package sent me by the Ladies' Missionary Society of Christ Church. It touched me inexpressibly, that you all have been thinking of me, working for me all this holy season and I did not know it. The clothing both new and second-hand will be very useful and helpful to us. Most nobly and generously have you helped me, and earnestly I pray God to give me grace and wisdom to distribute your blessed charities judiciously and wisely. It is a fearful responsibility to be entrusted as I am, with so much for these negroes. I tremble lest by some mistake or error of mine, I mar, and blur, and hurt this beautiful work. My health is still very feeble, and I have but little hope I shall ever be strong or well again. Rest, absolute rest, and entire change are essential my physician tells me to my recovery, and these I fear are impossible for me. I will send you a letter for the children, telling about our beautiful Easter Festival, just as soon as I receive the copies of it. Aunt Sally shall have one apron, and Lila Quarles, who is the principal nurse, another. We have some most pitiful cases now in the hospital. Sam and John are both at rest now, sleeping on the beautiful hill beyond the hospital where we bury our dead.

Most sincerely your friend,
PATTIE BUFORD.

PERSONAL INFLUENCE.

We want to speak upon a subject that is very hackneyed, but which we wish to show in a very important phase. What we propose to discuss is not merely the influence of persons, but the influence of persons upon persons; not the general influence of a man's life upon a community, but that special power it has in developing and broadening the minds that come into contact with it. Perhaps it is in reality much the same thing. Many men's only claim to greatness lies in the fact that under their influence other men have come to distinction. Such a man was Dr. Arnold. He achieved no very remarkable things himself, yet under his instruction, and above all by the force of his personal example, he perfected for the service of mankind such minds and characters as Dean Stanley and Thomas Hughes. In all their lives and in that of many others of his pupils can we see deeply impressed the pure and healthy morality and virtue of his own life. Many of our most prominent men have not hesitated to ascribe their greatness to the self-sacrificing devotion of a saintly mother. Yes, and often those things we most admire in them we can trace to that mother's influence. The great Sir Humphrey Davy used to say that his greatest discovery was Michael Faraday, whom he found on the streets of London. Other examples might be cited, but we all recognize the principle more or less clearly without

assigning it the importance it deserves.

The gist of the whole matter is that we live not for ourselves only, but for others: that all that we do helps to mould in some degree the characters of those around us. How careful should we be then, seeing how great is the responsibility laid upon our shoulders. To the Christian, the burden of its weight is not great, for his life if not good always, is at least a struggle for goodness. Being placed here in this world, surrounded by our fellow creatures, we have no right to draw ourselves up in our own shells and let them take their course. We have a duty that we owe to society, a positive, active duty besides the negative one to break none of its laws, and the sooner we come to comprehend this, the sooner will misery and unhappiness cease, and the strong be the helpers of the weak, and the fortunate the comforters of the down-hearted.

CAPEL'S OLIVE BRANCH.

[SELECTED.]

A sign of the times is observable in the publication of a little book by Mgr. Capel, dedicated to the members of the Protestant Episcopal Convention held in Philadelphia in 1883, the purpose of which appears to be a friendly overture to members of the Protestant Episcopal Church to take refuge within the sheltering arms of the "Holy Catholic Church." The occasion of this overture was the fact that at the meeting of the General Convention in October last, a proposition was discussed to change the title of the Book of Common Prayer by striking out the words "Protestant Episcopal," and inserting the words "Holy Catholic." The proposition was defeated by 252 nays against 21 yeas. There was ground enough, however, in the existence of even so small a minority in that representative body of the Church favoring such a view to make thoughtful men inquire seriously as to the meaning and purposes of those who advocated it. Mgr. Capel considers it "a remarkable sign of the times," and he says: "It has increased importance, if there be added the undeniable fact that the so-called High Church movement has gained a sure footing, and is making steady progress among the Protestant Episcopalians." "The same is true," he adds, "in a still more remarkable degree of the members of the same religious society in England. The doctrines of the sacrifice of the mass, of the real presence of Jesus in the blessed sacrament, of confession and priestly absolution, of prayers and honor to the saints, more especially to the queen of saints, are now more or less openly taught in a number of Episcopal churches. Why the teachers and believers in such doctrines do not return to the Old Church, seeing that these were the very doctrines repudiated at the so-called Reformation, as the Thirty-nine Articles and the Book of Homilies show, is to any intelligent mind inexplicable."

With these doctrines, he says, have crept into the Protestant Episcopal body religious practices which were unknown to the Episcopalians of past generations. Such are "the reservation of the sacraments, auricular confession, the use of vestments, ritual, confraternities of the Blessed Sacrament, and of the Blessed Virgin, processions, blessings of palms and many other practices, some of

which are in plain language devotions generated in the Roman Church in the last few centuries."

The author asserts that there is no town of any size in the United States where such religious belief and practices have not a fair, sometimes even a large following. Of those who do so believe and practice, he thinks "the greater number are verily convinced their Church is not Protestant, but Catholic," and acting in honest faith "they receive of God grace and joy and peace."

"If so great a change has been brought about where Protestant bigotry was rampant, what," the author asks, "may not be expected in the next generation of those who will succeed the present holders of High Church teaching?"

It is evident that some of the questions and inferences of this writer cannot be answered except in a manner favorable to his own views and wishes. Why those who teach and hold such doctrines and practices as he indicates, do not "return to the old church," it would be very difficult to say; certainly their failure to do so cannot be logically defended. And what may we not expect indeed in the next generation, as the result of such teachings? Surely it will be a wide defection to the Church of Rome; or what is worse, a vast increase of Popish error and superstition in the Protestant Episcopal Church. That the drift in that direction is very strong at present is sufficiently attested in many ways, and not the least by the appearance of a book from such a source, whose object seems to be to encourage and guide the movement.

THE EASTER FESTIVAL AT LAWRENCEVILLE, VIRGINIA.

MY DEAR LITTLE CHILDREN :

I have so often to write you such pitiful accounts of my dusky god children, that I want to tell you about one bright and happy day in their lives, a day to whose brightness and happiness so many of you contributed.

For during Lent, many little Societies were working hard to help me take care of my large family. "The Little Missionaries," "The Little Helpers," "The Willing Hands," "The Busy Bees," "The Acorns," even "The Ants," and many, many others, sent me beautiful boxes, filled by childish hands, to minister to childish tastes and longings; and all their gifts combined to make our Easter Festival a day long to be remembered.

At Christmas the weather is so uncertain, and the children have to walk such long distances, and the small chapel is too densely crowded for many of them to get to the stoves to warm or dry their dripping garments, that we have concluded to have our grand annual festival at Easter, when the sky is (or ought to be) blue, and the sunshine soft and warm. So last Monday we determined should be the happy day.

At all our large gatherings the services are necessarily held in the open air, with only the broad canopy of heaven above us, because I so closely resemble that venerable dame who dwelt in a shoe, that I never can get a house large enough to hold my family.

Under the trees, near the spot where Dr. Twing held his last earthly service, Mr. Strange, with nearly five hundred children and a large number of older negroes grouped around him, told the story of the first won-

drous Easter Day, long ago. Very reverently they all joined in the prayers and chants, and the children's voices, clear and sweet, rang out in their joyful Easter carols.

We had invited the teachers and scholars from all the Sunday-Schools under Mr. Strange's care, and those that were near enough to come were present. After the short Service, the children formed in a long procession, and marshalled by their teachers, and singing their own sweet wild hymns as they came, they marched from the chapel to the tables that were spread under the old oak trees.

I am still too weak and helpless to take any active part in the work, and I was allowed to go to the Festival only on condition that I should be an idle spectator. So, muffled in shawls, in a large arm-chair, I watched the beautiful scene which thrilled me as I remembered that nearly every child in the long procession was my god child.

How I wished that you, my dear little friends and helpers, could have been beside me, and have seen all my family together at once, and those tables decorated with your bright gifts. They were lovely with large pyramids of dolls, and beautiful toys of every kind. The smaller table was scarcely less attractive to the children, being loaded with cakes and candies. You will all be glad to know that each child had a doll, or pretty toy, two good large cakes, and a bag very full of nice candy.

After these presents were all distributed, the tables were cleared, and spread again with more substantial fare—bread and beef, and hams and roast pigs and chickens; and I had the satisfaction of knowing that the whole multitude—little children and those of larger growth—was fed most bountifully.

Never before in my life had I felt so sadly the responsibility of this work and its great pitifulness, as then when I sat apart and watched the scene, and the poor little things came crowding around me, for me to tie up their precious gifts in the handkerchiefs I had for them, so bright, so eager, expecting ready sympathy from me, and I too tired even to wrap up their toys. Are these children to grow up the hopeless, degraded creatures their fathers are? They are all signed with the Saviour's holy token, they are all enlisted under the blood-red banner which floats over the army of young Christian soldiers. Is there no help for them?

God grant in the years to come, when my work is done, those little hands, filled with childish gifts, and stretched out to help them now, may still be stretched out to support this school and hospital; that the "Willing Hands," strong, powerful hands then, may yet be willing to uphold them; that the "Little Helpers," little no longer, may be their helpers still; that the "Little Missionaries," God's faithful ministers then, may come here and teach His blessed truth; that the "Little Acorns," grown into tall and stately oaks, may stretch over them their sheltering branches to shield and protect them; that the "Busy Bees," may still hover around them, bringing sweetness and refreshment to these weary sufferers; and that the ants, venerable, sagacious ants then, may bring forth their hidden stores, wisely laid by in summer time, for their maintenance and support. Affectionately your friend,

PATTIE BUFORD.

THE CHURCH of the Crucifixion (for colored people), Eighth street, above Bainbridge, under the charge of the Rev. H. L. Phillips, has, it is stated, been very successful. The present church has, however, become unsuitable for the proper prosecution of the work, and last September the vestry began the erection of a new edifice near the old church. For the completion of the church and erection of the parish building the sum of \$10,000 is yet needed. At a recent meeting of a number of the clergy a resolution was adopted that collections be made in all the churches on the approaching Good Friday in aid of the Building Fund of the Church of the Crucifixion. Bishop Stevens has approved of the appeal, and consents to the waiving for this year of the usual requests for contributions to the Society for the Promotion of Christianity among the Jews, heretofore taken up on Good Friday, "in aid of the special and highly important object."

THE OBJECTIVE POINTS OF THE RITUALISTIC PARTY.

It would not be considered just or proper to invite friends to set out on a journey, and not inform them whither they were to go. There is scarcely to be found the man or woman who if invited by strangers to embark on an unknown deep, to go through an unknown sea, to an unknown port, would not say at once: "Let me see the boat I am to travel in, let me know something of the way I am to go, and something of points I am expected to reach." Such requests would be eminently proper, and no sensible person would set out on a journey, until they were satisfactorily answered.

We take up the pen to ask similar questions of our Ritualistic friends; not that we expect them to answer directly, but because we wish to call attention to answers, which may be drawn from their writings and teachings. We believe that many persons are inclined to take passage in their boat, without having inquired as to the soundness of its sides or timbers, and without knowing whither it is to take them.

We propose now to point to some of the leaks and unsound parts of their ship, as appears from the testimony which they themselves have given.

1. We quote first a declaration of Dr. De Koven, the well-known professor of Racine College and leader of the Ritualists, which has been adopted by the Ritualistic party generally. Before the general convention of the Protestant Episcopal Church, assembled in Baltimore in 1866, the Dr. spoke as follows: "I believe in the REAL, ACTUAL PRESENCE OF OUR LORD under the form of bread and wine, UPON THE ALTARS OF OUR CHURCHES. I MYSELF ADORE, and would, if it were necessary, or my duty, teach my people to adore, CHRIST PRESENT IN THE ELEMENTS under the form of bread and wine."

We find similar language used by Mr. Bennet, a leading Ritualist of England. In a pamphlet entitled "A Plea for Toleration," he says: "I hold and teach the real, visible and actual presence of Christ on the altar. I myself adore and teach the people to adore the consecrated elements, believing Christ to be in them." He afterwards modified his language on the advice of Dr. Viesey as follows: "I myself adore, and teach the people to adore

Christ present in the sacrament under the form of bread and wine."

In our country, where it may be said, in a good sense, "Mercy rejoices over judgment," Dr. DeKoven was left to enjoy and propagate his views. But in England, where the law is wont to be administered, and justice to be done, Mr. Bennet was brought to trial, and after passing through several courts, the case was decided as follows—and the doctrine of the Church of England declared. "The Church of England teaches, that in the Lord's Supper the body and blood of Christ are given to, taken, and received by the faithful communicant. She implies, therefore, to that extent, a presence of Christ in the ordinance to the soul of the faithful recipient. As to the mode of this presence she affirms nothing, except that the body of Christ is given, taken and eaten in the Supper duly after 'an heavenly and spiritual manner,' and that 'the meaning whereby the body of Christ is taken and received is faith.' Any other presence than this—any presence which is not a presence to the soul of the faithful receiver—the Church does not by her articles and formularies affirm or require her ministers to accept."

It appears then that according to the judgment of the courts of England, this doctrine of the Ritualists is not the doctrine of their Church. If not, it is not the doctrine of the Episcopal Church of America, which has the same standard, as has been declared by the House of Bishops in their pastorals on several occasions. What then is the tendency of such teaching and where does it lead? Out of the Episcopal Church, we reply, and in a direction which all will recognize.

2. In connection with the views of Mr. Bennet on the real presence in the sacrament, the subject of the altar, and the adoration of the elements came before the courts. It was decided that "the Church of England does not by her formularies teach or affirm the doctrine maintained by the respondent." What was called an altar "was merely a table, at which the communicants were to partake of 'the Lord's Supper.'" Further it was declared that "such acts as the elevation of the cup and palm, and kneeling and prostration of the minister before them were unlawful." We will now perhaps be reminded that Mr. Bennet was not convicted by the court, which tried him. We reply, that the views and practices of which he was accused were condemned, and that is the important point. The verdict of the court was virtually this: "the respondent not guilty of the acts charged; but must not do them again." Certainly those who regard the communion table as an altar on which sacrifices are offered, and kneel and prostrate themselves before it, are violating the teachings of the Protestant Episcopal Church.

3. We have next the doctrine of "auricular confession" taught and practiced in the Ritualistic churches. The members of the Church must confess their sins to the "priest" and receive his absolution in order to forgiveness. This doctrine, which is one of the most objectionable of the many erroneous doctrines taught in the Church of Rome, has no foundation in the Bible, or in the Prayer Book, and is as foreign to the Protestant Episcopal Church as is the teaching that man is descended from an oyster. The members of the Church must confess their sins to God."

"For He pardoneth and absolveth all those who truly repent, and unfeignedly believe His holy gospel." In the Prayer Book we have a general confession to God, made both by the minister and people, and nothing so much as to hint at a confession to a human priest to receive pardon through his absolution.

There are other doctrines taught in ritualistic churches which are foreign to the Protestant and Episcopal Church, which we have no space to notice at this time. But have we not said enough to show that our Ritualistic friends are changing the Protestant Episcopal Church, and are leading the people away from her pale, and outside her enclosures? And *whither* are they tending? Does any one doubt the alarming fact that our people are becoming so accustomed to these erroneous doctrines and strange practices, that they are no longer shocked at them. But when they are mentioned or seen in broad daylight say, "this will do no harm, let the Ritualists alone," and the words of the poet with reference to the "monster of horrid mien" are fulfilled—

"But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

CHURCH MUSIC.

A desire for the expression of man's religious emotions in song certainly appears to be a native, and unquenchable instinct, and religious history does not go back to a time when religious music, of some sort, was not. It would, in fact, seem that while other portions of the church service proper deal mostly with emotions which the intellect can interpret, and the meaning of which spoken language can express, to music do we instinctively turn for the utterance of those deepest emotions, which the intellect cannot interpret, nor words alone express.

To study the growth of church music from its earliest beginnings, to follow it down through all its multifarious changes, both of spirit and science, and to trace the moving causes and motives, which, operating through the ages, have finally produced the present condition of things, were too much of an undertaking for this short sketch; suffice it to say, that Music as an art, and as a science, is undoubtedly the child of the church. And to this instinctive effort on the part of man to express his religious emotions in some more effective way than in mere words, does it owe its very existence.

The period at which church music began to assume any definiteness as to form, etc., is easily within the scope of history, and to Pope Gregory, a Roman Pontiff of the sixth century, is given the credit of placing this branch of the church worship upon a sound and dignified basis,—he having reformed and enlarged upon the Ambrosian chants, which had then been in use for two hundred years, and which were the creation of St. Ambrose, about the middle of the fourth century. These Gregorian chants have survived amidst the astonishing growth of more elaborate, if less sincere church music, and afford a touching example of the indestructibility of the germ of a great truth through ages of falsity, developed, it may be, out of the misuse of its own forms.

They are characterized by great simplicity, dignity, and an utter absence of opportunity

for personal display. In these qualities lies the germ of truth alluded to. And while in matters of melody, harmony, counterpoint, etc., the more modern church music is immeasurably superior to Gregory's wildest dreams, in the qualities of simplicity, dignity, and fitness, it is immeasurably inferior. From this germ has grown up all the wondrous fabric of the oratorio, opera, etc., the fascination of which has reacted upon the church itself and resulted in the modern school of sacred music—a school which flatters the vanity of the performer at the expense of sincerity. One of the first effects of Gregorian music was the institution of the choir, thus taking the musical service out of the chancel and opening the way for the modern quartette choir, that musical abomination of the nineteenth century, the existence of which tempts one to believe that the germ is dead, the spirit lost—that simple sincerity, combined with dignified devotion, is no more, and that the growth of science has strangled its parent again.

Not so! It is not dead but sleeps! Science, which too oft, alas! through its apparent *sufficiency*, first leads to disbelief in truth, is meant to, and in the end *shall* but *interpret truth*. Can we not trace a real, and providential *progress of church music* in this very degradation of it? Did not Pope Gregory deliver the music of the church to the choir? And is not the choir gradually delivering it to the people? The chorus choir is surely usurping the position of the quartette, and the congregation will, ere long, resolve itself into one great chorus choir. In what other way could this truly religious portion of the service have gotten down from the priest, who formerly had it all, to the people who need it, but through the agency of those who were of the people. It needed to become flesh, that it might afterward become universally spiritual. And let us remember in charity that truth in its progress is often borne upon the wings of the unworthy and unconscious messengers.

This struggle of the "germ of truth" to find a level in the hearts and practices of the people, has been tedious, severe, and subject to many vicissitudes by the way. For be it known, that a spirit inconsistent with true science is as false as a science inconsistent with true spirit. And the many attempts at congregational music which our day, and particularly our country, have witnessed, have as yet accomplished no lasting reform—because they have sought to express a spirit—*correct in itself*—through the medium of an utterly bad, false science; the result of which is a maudlin sentimentality equally vicious in its own way with the vanity of the quartette choir in its way.

To the student of the signs of the times, however, a rising light is illumining the dark horizon. He sees, dawning upon this wonderful modern science, the dim religious light of the old simple, dignified, sincerity of spirit, which during all centuries has been preserved by its own inherent immortality. And he sees that science is going to meet it. So, when the musician shall have fully regained the true spirit without injury to his science, and when the people shall have studied the science without loss of spirit, then shall the true school of church music appear, and the *people* shall sing *good music* from the heart.

Rev. A. Elvinger
1420 Walnut St
Phila.

The Christ Church Quarterly.

VOL. III.

GERMANTOWN, PA., JULY, 1885.

No. 12

CHRIST CHURCH.

RECTOR:

JOHN B. FALKNER, D.D.

WARDENS:

LEWIS D. VAIL. EDWIN JEFFERIES.

VESTRYMEN:

CHARLES LE BOUTILLIER, CHAS. W. SCHWARTZ,
CHARLES SPENCER, FRANCIS D. LEWIS,
JACOB CLARK, EDWIN JEFFERIES,
WM. B. WHITNEY, THOMAS B. HOMER,
LEWIS D. VAIL, JAMES H. RITTER,
JOSEPH M. SHOEMAKER, SHELDON POTTER.

SERVICES:

SUNDAYS, 10.30 A. M. and 5 P. M.
SUNDAY-SCHOOL at 9 A. M.

THE GUILD.

PRESIDENT, The Rector.
SECRETARY, Mr. Sheldon Potter.

CHAPTERS.

SUNDAY-SCHOOL:

SUPERINTENDENT, Mr. Charles Spencer.
ASS'T SUPERINTENDENT, F. B. Falkner.
LIBRARIAN, Bradford Ritter.
TREASURER, James H. Ritter.
SECRETARY, W. Howard Falkner.
ORGANIST, Prof. Massah Warner.
School meets at 9 A. M. Teachers' Meeting at
the rectory on the last Friday evening of each
month.

SEWING-SCHOOL:

CHIEF DIRECTRESS, Mrs. Nugent.
SUPERINTENDENT, Mrs. Falkner.

MOTHERS' CLASS:

LEADERS, Mrs. Lea, Mrs. Clark, Miss Bayard, and
Mrs. Morand.
Meets in Lecture-Room every Monday at 2.30 P. M.

YOUNG LADIES' ASSOCIATION:

PRESIDENT, Miss Whitney.
VICE-PRESIDENT, Mrs. L. J. Humphreys.
SECRETARY, Miss M. D. Whitney.
TREASURER, Miss S. B. Potter.
Meets at the houses of the members on alternate
Friday afternoons

YOUNG MEN'S ASSOCIATION:

PRESIDENT, James H. Ritter.
VICE-PRESIDENT, Roland P. Falkner.
SECRETARY, Charles W. Schwartz, Jr.
TREASURER, Francis B. Falkner.
EXECUTIVE COMMITTEE, Messrs. Potter, B. Ritter,
and Dr. Johnson.
Meets at the houses of members on third Tuesday
of each month, at 8 P. M.

CHRIST CHURCH TEMPERANCE SOCIETY:

PRESIDENT, Rev. John B. Falkner, D.D.
SECRETARY, James H. Ritter.
EXECUTIVE COMMITTEE, Messrs. Vail, Ritter, and
W. H. Falkner.

LADIES' MISSIONARY SOCIETY:

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SECOND DIRECTRESS, Mrs. Charles Le Boutillier.
SECRETARY, Mrs. Augustus Morand.
TREASURER, Mrs. Nugent.

COMMITTEE ON CARE OF CHURCH:

Miss E. R. Johnson.

DORCAS COMMITTEE:

Miss Bayard, Miss E. R. Johnson, and Mrs.
Jacob Clark.

PARISH MISSIONARY:

Miss Rich.

REPRESENTATIVES IN THE WOMEN'S AUXILIARY OF THE BOARD OF MISSIONS:

FOREIGN COMMITTEE, Mrs. Downs, Mrs. Shoe-
maker.
DOMESTIC COMMITTEE, Mrs. Falkner, Miss
Howell.

BAPTIZED.

April 17th. William Scott.
May 31st. William Levering Cowper-
thwaite.
May 31st. Walter Herbert Wismer.
June 21st. James Croasdale Margerison.
" 28th. Ethel McNaughton.

MARRIED.

ROBERTS—CURRY. At the rectory, June
17th, 1885, by Rev. John B. Falkner, D.D.,
Elias Henry Roberts to Eliza Jane Curry.
JAQUISH—BUDDY. At the residence of
the bride's parents, Philadelphia, June 25th,
1885, by Rev. John B. Falkner, D.D., Orin
Willis Jaquish to Elizabeth Louisa Buddy.

BE SOCIABLE.

"Our church is like an oyster-bed: I go
there Sunday after Sunday; no one speaks
to me, no one notices me; and, as far as
Christian recognition is concerned, I might
just as well stay at home." So said a friend
to us; but we had no sooner parted from
him than we met another, who remarked:
"I think our church is the most delight-
ful one with which I have ever been con-
nected: everybody is so kind and attentive.
I feel perfectly at home, and thank God
that He led me to Christ Church."

The above two remarks led us to medi-
tation. We came to the conclusion that he
who made the first is, if our church be an
oyster-bed, the biggest bivalve in the whole
heap: for he comes and goes with his shell
closed; he fails to recognize anyone; and
no one could touch him without taking
hold of him by force, with the fear that,
if he does so, he will bite. He who made
the other remark is a genial man, who takes
it for granted that others are as desirous to

be friendly with him as he is to cultivate
them; and so the one is alone, and the
other has a multitude of friends.

We must, however, be careful of personal
peculiarities. Let those who are of a strong,
warm, and affectionate nature not wait for
others to meet them half-way, but, if
necessary, go *all the way* to meet their
fellow-worshippers. Let no one come to
the church without receiving not only a
recognition, but also a hearty welcome. If
a stranger appear, let them go to him
without introduction, and ask him to come
again; invite him to a seat in their pews, and
in every way show him that they believe "no
man liveth to himself, or dieth to himself."
So will those who are looking for a church-
home be led to say: "We will go with
you: for we perceive that you will do us
good, and that God is with you."

THE FLORAL FESTIVAL.

WHITSUNDAY, 1885, will be a day long
remembered in Christ Church parish, on
account of the beautiful floral service held
on the afternoon of that day. It has been
customary to decorate the font and chancel
with flowers on this festival, but this year it
occurred to some of the ladies connected
with the Sunday-school that it would be a
beautiful thing to have a spring service, to
which each child in the Sunday-school
might contribute an offering of flowers.
The time was most favorably chosen. The
gardens and fields were blooming with blos-
soms and flowers. No child so poor as not
to be able to bring something which, by its
beauty of coloring and fragrance, would add
to the charm of the occasion. The music
was fitly chosen and well rendered. It was
a regular floral "harvest home," and an air
of brightness and gladness prevailed.

The procession moved from the chapel
into the aisle of the church, and, as the
chancel was reached, each child handed a
bouquet to the gentlemen in attendance to
receive them. The flowers were thrown in
a heap on the floor of the chancel, and made
a great mound of beautiful color. Dr.
Falkner made an address appropriate to the
occasion, which was listened to with interest
and attention. A beautiful feature of the
musical programme was a soprano solo,
"Consider the Lilies of the Field, how they
grow," which was exquisitely rendered by
Miss Armstrong.

There can be no doubt that the desire
will be general throughout the parish that,
with the recurrence of each spring season,
with its wealth of flowers, there may be a
floral service, as a recognition of our thanks-
giving to God that he has ministered not
only to the physical necessities of man, but
also to his sense of the beautiful, to which
nothing appeals more strongly than the
flowers.



The Christ Church Quarterly.

PUBLISHED IN THE MONTHS OF JULY, OCTOBER, JANUARY,
AND APRIL.

UNDER THE AUSPICES OF THE

YOUNG MEN'S ASSOCIATION.

JAMES H. RITTER,
SHELDON POTTER,
W. HOWARD FALKNER, } *Editorial Committee.*

JOHN B. FALKNER, JR., *Financial Editor.*

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GERMANTOWN, JULY, 1885.

CALENDAR.

JULY.

- 5th. Fifth Sunday after Trinity.
- 12th. Sixth Sunday after Trinity.
- 19th. Seventh Sunday after Trinity.
- 25th. St. James (Saturday).
- 26th. Eighth Sunday after Trinity.

AUGUST.

- 2d. Ninth Sunday after Trinity.
- 9th. Tenth Sunday after Trinity.
- 16th. Eleventh Sunday after Trinity.
- 23d. Twelfth Sunday after Trinity.
- 24th. St. Bartholomew.
- 30th. Thirteenth Sunday after Trinity.

SEPTEMBER.

- 6th. Fourteenth Sunday after Trinity.
- 13th. Fifteenth Sunday after Trinity.
- 16th. } Ember Days (Wednesday, Friday,
- 18th. } and Saturday).
- 19th. }
- 20th. Sixteenth Sunday after Trinity.
- 21st. St. Matthew.
- 27th. Seventeenth Sunday after Trinity.
- 29th. St. Michael and All Angels (Tuesday).

BEGINNING with Sunday, June 21st, the second service will be held at five o'clock, instead of four, as formerly. The second service on the first Sunday in the month will also be held at this hour.

It is cause for congratulation that many of our congregations now subscribe for "The Church," published by McCalla & Stavely. Such a paper is a valuable factor in sustaining brotherly relations between our various dioceses.

DURING the vacation of the Rector, in August, the pulpit will be supplied by Rev. Charles G. Fischer, formerly of Philadelphia, and now of Chillicothe, Ohio. The congregation is to be congratulated on securing such a man as Mr. Fischer.

WE would recommend Geike's "Hours with the Bible" to those Sunday-school teachers who are looking for helps for the present series of lessons. They are wonderfully vivid books, and in them Egyptian history and social life appear as real as if seen portrayed in a newspaper cotemporary with the time described.

WE wish once more to call the attention of the congregation to the Missionary Enrollment Fund. On looking over the book, we were astonished to find that it contained only eighty names. The plan has been put forward by laymen, and is distinctly the work of laymen. It is the expectation of the originators of the plan to raise one million dollars before the meeting of the next general convention, in contributions of \$5.00 each. It is requested, therefore, that each member of the church place his name in the book, promising to pay the sum of \$5.00 before October, 1886. We have been asked if this is to be an annual contribution. In reply to all such inquiries, the answer is, No. It is simply intended to turn the sum raised by this one contribution over to the convention, to be disposed of as is judged to be for the best interests of the Church. The plan has the endorsement of the Rector and Vestry, and we earnestly hope that, when the time comes for the contributions to be handed in, Christ Church will have no cause to be ashamed of her offering. But eighty is a very small percentage, even of the number of communicants, not to say of the members of the congregation. This plan should appeal to all. Every cent contributed goes directly to the cause of missions. Surely there are many more who, in the fifteen months between now and October, 1886, can lay aside the sum of \$5.00 for such a work as this. Let us hope that there will be an increased interest taken in this work, and that the number of names in the book, which is in the Vestry-room after every service, will be so large that at the end of the allotted time we will be proud of the part taken by Christ Church in this noble cause.

WE find it necessary to deprecate the habit of some of our teachers of giving up their classes during the summer. This is a matter which should be decided in Teachers' Meeting, and not by the individual teachers. If it should there be decided to close the school during the summer, or to abolish the classes temporarily and have the entire school taught from the desk, either plan, when approved by the majority, would have our consent; but, in the absence of such legislation, we think our teachers should remain faithful to their cause. We could instance several cases in which promising classes have been lost to the school through this practice.

As the members of the congregation are prompt in furnishing the Sunday-school with the necessary means for carrying on its work, we take especial pleasure in stating that the Sunday-school does its part in distributing to others. During the quarter ending February 28th, it raised \$70.00, which was sent to the Church Hospital, Tokio, Japan. The amount raised during the quarter ending May 31st was \$81.59, of which \$64.08 was sent to domestic missions, the balance being devoted to special objects.

THE growth of the ivy on the church has recently been very noticeable, and many remarks have been made about its beauty. It certainly has a charming effect, and robs the building of any painful newness.

ARE not our new Sunday-school lessons going too fast? Lately, in dealing with the life of Jacob, a break was made of seventy years' interval in the time of the lessons for two successive Sundays. As we do not like to go over the ground without giving our pupils some idea of the intervening history, it is evident that we have a mighty task in trying to condense the history of seventy eventful years into a half-hour's talk. For our own part, we find it impossible to do justice to the lessons when so condensed, and we are glad to see that, during the month of July, we will not move so rapidly.

WE regret to state that the circulars recently sent out, inviting parishioners to become subscribers to the Envelope Fund, have not met a favorable response. The fund is working well, and, as stated in the last number of the Quarterly, is really surprising in its results. Still, there are always some losses from such a fund, by removals, deaths, etc., etc., which should be replaced. We trust that some will be found to hand their names to Mr. Jefferies as subscribers to this fund, when a pledge will be sent them, that they may designate the weekly amount they feel able to give.

A CHANGE has come over our editorial board. Our editor-in-chief and financial editor, Roland P. Falkner, is no longer with us, having resigned those lucrative and pleasant positions for that of a student at the University of Halle. His loss will be felt severely, both by the board and our subscribers, as it was his untiring and earnest work that has put the Quarterly on its present good business and financial basis. The vacancies caused by his resignation have been filled by the election of Mr. James H. Ritter, editor-in-chief, and Mr. J. B. Falkner, Jr., financial editor.

THE presence of summer is shown by the flight of many of our people to the mountains and seashore for their annual vacations. To all such, we wish a very pleasant time, and trust they will return invigorated, strengthened, and refreshed for the winter's work. For those who cannot leave home, Germantown arrays herself in her most beautiful garments of verdure, and looks her best, so that the stay-at-homes can feel assured they might spend their summer in a much less desirable place.

ALTHOUGH, as a Sunday-school, we do not have an annual picnic, several of the teachers have given private picnics to their classes, which certainly appeared to enjoy them. We do not mean to express ourselves unreservedly in favor of Sunday-school picnics, but the question naturally arises: If individual classes are treated to picnics, why is not the entire school similarly treated?

SINCE the last issue of the Quarterly, two special collections have been taken in the church, amounting as follows:

Sunday, May 23d, evening, for Girls' Friendly Society, \$37.25. Sunday, June 1st, morning, for Germantown Hospital, \$105.21.

Now is the high-tide of the year,
And whatever of life hath ebbed away
Comes flooding back with a ripply cheer
Into ev'ry bare inlet and creek and bay;
Now the heart is so full that a drop overfills it—
We are happy now because God wills it;
No matter how barren the past may have been,
'Tis enough for us now that the leaves are green;
We sit in the warm shade, and feel right well
How the sap creeps up and the blossoms swell;
We may shut our eyes, but we cannot help knowing
That skies are clear and grass is growing;
The breeze comes whispering in our ear
That dandelions are blossoming near:
That maize has sprouted, that streams are flowing,
That the river is bluer than the sky,
That the robin is plastering his house hard by;
And, if the breeze kept the good news back,
For other couriers we should not lack:
We could guess it all by yon heifer's lowing—
And hark! how clear bold chanticleer,
Warmed by the new wine of the year,
Tells all in his lusty crowing!

Joy comes, grief goes, we know not how;
Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue—
'Tis the natural way of living:
Who knows whither the clouds have fled?
In the unscarred heaven they leave no wake;
And the eyes forget the tears they have shed,
The heart forgets its sorrow and ache;
The soul partakes the season's youth,
And the sulphurous rifts of passion and woe
Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow.—*Lowell.*

A PHASE OF MODERN THOUGHT.

ONE manifestation of modern thought is especially remarkable. "The world," say the old, "is growing worse; the good old times are gone; people are not what they used to be; various social pleasures are now done openly and freely, which, twenty-five years ago, would not have been tolerated." This may or may not be so; but, if the world is growing immoral, it is curious to see how intensely moral it has become in its thought. The query naturally arises: "Why is this?" The carping answer is heard: "Because, like Eve, modern thought stands with the forbidden fruit in her hands, questioning whether she dare eat it." But it is far easier to give a sneering answer than to patiently trace the manifestation, its effect and cause. For its manifestation we have not far to look. The present query is not "What must I do to be saved?" but "What must I *not* do to be saved?" We see this in the press—it is even heard in the pulpit, especially where the pulpit touches on the sensational—and most powerfully do we hear it in the modern novel. The stories that now interest the thinking reader are not so much the romance, or even the delineation of character by itself, but the study of character as the solution of certain moral or social problems, and social problems merge so nicely into moral problems that we cannot well talk of one without including the other. Take any group of modern well-known novels, and by far the largest part of them will be of this class. This has at least one good effect, in inducing many to give their minds to serious thought who would never dip into heavier books for the same end. It sometimes seems as if the "royal road to learning" would be found eventually. In the kindergarten, children now study geography and the configuration of the earth in the same materials which the children of a former

generation devoted to mud pies, and in more mature age we study "The Freedom of the Will" not in the severe pages of Jonathan Edwards, but in the inviting leaves of John Inglesant; and, instead of reading the Christian fathers on the exceeding sinfulness and awful increasing effect of sin, we read of it in the thoughtful pages of "Adam Bede" or "The Scarlet Letter." For unselfish sacrifice we read "But Yet a Woman," for temptation resisted, "Through One Administration," and we study social ethics in the pages of Henry James, and social and economical problems in the realistic pages of Howells. Were it necessary, this list could be drawn out to a much greater length; but enough has been given to point how the current literature of the day bravely attacks the great questions of life, inducing us, even in our leisure moments, to question which is the right path and wherein consists perfection. A recent writer accuses Americans as given to metaphysics, and the accusation appears to bear some truth, although it might have been made of wider application. It is impossible to ascertain how far the subtle influence of what we read influences our actions and controls our lives. We can all remember, sometimes with surprise, the positive effect in some moment of decision of what we had read. So these speculations are not without their influence on our lives, neither are they without their hopeful aspects. The spectacle of the English-speaking race thus deliberately considering the morality of every question is certainly encouraging, and points to a nicety of conscience which has come to us as a heritage from the Puritans. We have departed largely from their ways, it is true, and now stand on the threshold of a larger liberty, and we raise the question: "Is this liberty right?" While the Puritans command our sincere and great respect, it is evident that their system was not suited to make the most of men—to bring out and fully develop all their good capabilities. Under their stern discipline, contemptuous of sentiment, men grew like gnarled oaks—strong, sturdy, self-reliant, and uncompromising to evil, but their lovable qualities were repressed and sentiment entirely subdued. As sentiment is to the mind as color to the eye or harmony to the ear, it is evident that their intellectual development was very one-sided, and faculties which might have ministered to their enjoyment and appreciation of life were compelled to remain dormant. These extreme measures have been followed by the natural reaction, and it would be a curious study to follow this evolution, which has been going on amongst us for the past hundred and fifty years, from the Puritan to the modern standards of liberty and rightful action. The evolution appears natural and in accordance with the spirit of the times, and meanwhile our moral questionings act as a conservative force to prevent our running rapidly to an extreme. How far we may go we cannot tell, but we trust it will be to that "sweetness and light" of the modern prophet; in which case, having made a "study of perfection," our faculties and sympathies will reach their highest development and culture—nothing noble or beautiful being stunted, and all our affections and tastes in sweet accord with one another—no one trait or characteristic being devel-

oped at the expense of others. Having this hope, we can accept gladly the moral questionings of modern thought as hopeful signs, feeling assured that by patience and quiet consideration we shall at last attain to the truth.

JACK AND JILL.

JACK and Jill are both with us, and the question arises: "What shall we do with them?" The problem for Jill is easily solved: Teach her to sew, to do housework, to help mother, to aid in the order and comfort of the house. But what shall we do with Jack? He has a few hours to spend in school, and, when these are past, he has the opportunity—of which he too often avails himself—of making himself a nuisance. He comes home as a disturbing element—to worry his sisters, to hinder his mother, to do mischief. "There is no peace," said a father to us, "when Jack is about, and I think of sending him to a boarding-school, to get rid of him." Now, we think this a poor solution to our question. Jack needs a home, with all its moral and spiritual influences; and very few schools can supply this. A better way is to keep him in the house, and to endeavor to utilize his surplus activity. Give him something to do, but don't call it work: Jack hates work. Show him that he can minister to the enjoyment of all by using his great abilities in the house. Tell him that you are dependent upon him to stop the creaking of doors, the shaking of windows, and a thousand other little jobs in a mechanical line. Give him tools, and urge him to use them. He will soon return to you with a wounded hand, and tell you that he has hammered the wrong nail, or exhibit your favorite chisel gapped by his bungling use of it. But don't mind that; it is better to injure your tools than to spoil your boy. Repair them, and let him go at his work again, praising all that he does well, and being blind to all that, with good intention, he does ill. We use this only as an illustration. Jack is an active imp, and must be employed. Keep him incessantly busy in those things which he knows will add to the comfort of the home, and, however faulty his work, you will never regret that you did not send him away. Even his blunders will be a source of enjoyment to you; you will win his affection; you will attach him to the household; you will fit him, by his very mistakes, for a life of usefulness. By all means, never allow him to think that you regard him as a hindrance, for there is no way so effectual to make him a nuisance as to teach him that he already is one.

SOME plan should be devised to make our Sunday-school Teachers' Meetings attractive and successful. They should have a social character, and be hearty, informal, and earnest. The schools surrounding us have such meetings, and show their advantages by the enthusiasm of both teachers and scholars.

THE Sick Diet Basket appears to be forgotten. It is still in its accustomed place: in the vestibule, by the porte-cochère. This sultry weather is severe on the sick, and good use can be made of any eatables, especially delicacies, which may be left in the basket.

THE CONVOCAATION OF GERMAN-TOWN.

ABOUT twenty-five years ago the Diocesan Convention organized what was called "The Board of Missions for the Diocese of Pennsylvania." It consisted of a number of clergymen and laymen, who were nominated by the Bishop and elected by the Standing Committee. Its duties were to receive and apportion such moneys as might be contributed by the self-sustaining parishes for the assistance of the feeble parishes and mission-stations of the diocese. Much was accomplished by this board, but it was thought by many that its operations might be made more efficient if—

1. Something could be done to increase the interest and co-operation of the laity.
2. To this end, they deemed it important that the people should have full information of the work carried on, and the necessity of supporting it.

At the late convention, therefore, it was determined to divide the diocese into eight convocations, each of which is to consist of the clergy and the members of the convention from the parishes in the respective convocations: they are to appoint their own officers, and to endeavor to create a missionary spirit by holding meetings in such churches as may be selected. Each convocation is to appoint, annually, a layman, who, with its president, is to constitute a Board of Missions, which is to have the control of the mission-work of the diocese. The said board is to suggest to each convocation the sum which it thinks necessary to be annually contributed, and to receive and apportion the whole amount which may be given. The names and limits of the convocations are as follows:

I. The Convocation of Chester, including that portion of the diocese lying west of the Schuylkill and outside the city of Philadelphia.

II. The Convocation of West Philadelphia, including that portion of the city of Philadelphia lying west of the Schuylkill.

III. The Convocation of Norristown, including that part of Montgomery County east of the Schuylkill.

IV. The Convocation of Germantown, including Bucks County, and that portion of Philadelphia lying north of the Richmond branch of the P. & R. R. R.

V. The Northeast Convocation of Philadelphia, including that portion of the city between Walnut Street and the Richmond branch of the P. & R. R. R., and between Broad Street and the Delaware.

VI. The Northwest Convocation of Philadelphia, including that portion of the city between Walnut Street and the Richmond branch of the P. & R. R. R., and between Broad Street and the Schuylkill.

VII. The Southeast Convocation of Philadelphia, including that portion of the city east of Broad Street and south of Walnut Street.

VIII. The Southwest Convocation of Philadelphia, including that portion of the city west of Broad Street and south of Walnut Street.

At a meeting held in Germantown, May 19th, 1885, for the purpose of organization, Rev. J. De Wolf Perry was elected President, Rev. R. B. Shepherd Secretary and Treasurer, and Mr. James Biddle Lay Rep-

resentative, of the Convocation of Germantown. Rev. John T. Carpenter, Rev. R. E. Dennison, Rev. Dr. Falkner, Messrs. James M. Aertson, and Vaughn Merrick were appointed a committee to draw up a constitution and by-laws for the convocation.

At a subsequent meeting, held June 1st, 1885, Mr. Orlando Crease was appointed Assistant Treasurer; the report of the Committee on Constitution and By-laws was acted upon, and the Board of Missions suggested that \$2,000 be annually contributed by the Convocation of Germantown. (This is \$128 less than was expended by the old Board of Missions on missions in said convocation.)

On motion, it was also "*Resolved*, That assessments be made on the several parishes, on the basis of the Episcopal and Convention Fund, with an addition of forty per cent., and that the Secretary be instructed to send a copy of this resolution to each parish connected with the convocation." Such copy has been received by our parish; we are, therefore, assessed to the amount of \$175.

The mission-stations in our convocation received, last year, from the old Board of Missions, as follows:

St. Stephen, Bridesburg,	\$228.00
St. John, Frankford Road,	150.00
Trinity Chapel, Crescent Hill,	150.00
Christ Church, Sixth and Venango Streets,	250.00
St. Alban, Roxborough,	150.00
St. David, Manayunk,	200.00
Grace, Hulmeville,	300.00
St. Andrew, Yardley,	150.00
Christ, Eddington,	200.00
Trinity, Centreville,	150.00
St. Luke, Newtown,	200.00
Total,	\$2,128.00

We hope and believe that the action of the late convention was a move in the right direction, for the new order of things will give every one interested in the spread of the gospel information as to where, how, and why their contributions are expended. No Christian man is indifferent as to the matter of helping his fellow-creatures to the knowledge of that which will promote their welfare, here and hereafter; but all do want to know that, when they contribute money to that end, it is not diverted to any other purpose. According to the convocation plan, every cent will go to the object in view. There is much work to be done, but those who are to do it will receive no salaries. They will give their time and labor, in the same spirit of love for God and man which it is hoped will prompt those who give their money.

THE HOLY COMMUNION.

SURE enough, Christ is here; but he is not here in every manner, and therefore is not to be touched by every hand, nor received by all comers, nor entertained by every guest. He that receives Christ must have a proper—that is, a spiritual—instrument, a purified heart, consecrated life, and a hallowed mouth; for a disproportionate instrument makes the effect impossible both in nature and morality. Can a man bind a thought with chains or carry imaginations in the palm of his hand? Can the beauty of the peacock's train or the ostrich's plume be delicious to the palate and the throat? Does the hand intermeddle with the joys of

the heart? or darkness, that hides the naked, make him warm? Does the body live as does the spirit? or can the body of Christ be like to common food?

Indeed, the sun shines upon the good and bad; and the vines give wine to the drunkard as well as to the sober man; pirates have fair winds and a calm sea at the same time when the just and peaceful merchantmen hath them. But, although the things of this world are common to good and bad, yet sacraments and spiritual joys, the food of the soul and the blessing of Christ, are the peculiar right of saints. The rites of our religion are to be handled by the measures of our religion, and the things of God by the rules of the spirit; and, therefore, whoever will partake of God's secrets must first look into his own; he must first pare off whatsoever is amiss, and not without holiness approach to the holiest of holies, nor eat of this sacrifice with a defiled hand, nor come to this feast without a nuptial garment. JEREMY TAYLOR.

WE have lately heard of a case in which a young man in a New England town complained that his life had been made unendurable by a very curious circumstance. A popular authoress had made a study from life of this man, and had described him in a novelette with such particularity and attention to detail and surroundings, even (we understand) using his own name, that he was constantly an object of criticism as a public character, solely on account of the notoriety thus suddenly, and, on his part, innocently, acquired. Most of us would naturally think the man had a strong case, as he had been unfairly put at a great disadvantage, in thus having his life so exposed to the public gaze and criticism. We agree with the young man fully, and think the authoress should make reparation, as best she could, for the wrong done.

Still, we wonder if the young man was worse treated than authors now treat themselves. It was once the case that a novel-writer was a romancer, and his stories bore no relation to himself or his surroundings; but now, in most cases, this is changed. Modern writers are intensely real, and describe the present, their own surroundings, acquaintances, and friends. Not only do they thus describe material objects, but they analyze motives and influences, and in doing this they must analyze themselves. We know that many stories are autobiographies, although they are not so announced, and it seems to be the case that the novelist of the present day has few compunctions in offering us the secrets of his own life and experience, by clothing them in the third person. And as men know they cannot fully describe the experience of others, but must have the experience themselves, there are cases on record in which men have deliberately undergone frightful experiences, thus to add to their descriptive powers. It would be interesting to know whether anyone had purposely allowed himself to fall into hopeless love simply to add to his knowledge of human nature and experience, and to acquire the cynical manner which counts for so much with present writers. The subjectivity demanded in modern novels seems to demand the sacrifice, but it is not pleasant to contemplate.

The Christ Church Quarterly

VOL. IV.

GERMANTOWN, PA., APRIL, 1886.

No. 3.

CHRIST CHURCH.

RECTOR:

JOHN B. FALKNER, D. D.

WARDENS:

LEWIS D. VAIL, EDWIN JEFFERIES.

VESTRYMEN:

CHAS. LE BOUTILLIER, CHAS. W. SCHWARTZ,
CHARLES SPENCER, FRANCIS D. LEWIS,
JACOB CLARK, EDWIN JEFFERIES,
W. B. WHITNEY, THOMAS B. HOMER,
LEWIS D. VAIL, JAMES H. RITTER,
JOSEPH M. SHOEMAKER, SHELDON POTTER.

LEADER OF CHOIR, Mr. W. W. Gilchrist.
ORGANIST, Prof. Massah Warner.

SEXTON, Joseph Jordan, 58 Duval Street.

SERVICES:

SUNDAYS, 10.30 A. M. and 4 P. M.

WEDNESDAYS, 8 P. M.

SUNDAY SCHOOL at 9 A. M.

On the first Sunday in the month, the second service is at quarter to eight.

THE GUILD.

PRESIDENT, The Rector.
SECRETARY, Mr. Sheldon Potter.

CHAPTERS.

SUNDAY SCHOOL:

SUPERINTENDENT, Mr. Charles W. Schwartz.
ASST. SUPERINTENDENT, F. B. Falkner.
LIBRARIAN, Bradford Ritter.
TREASURER, James H. Ritter.
SECRETARY, W. Howard Falkner.
ORGANIST, Bradford Ritter.
School meets at 9 A. M. Teachers' Meeting at the rectory on the last Friday Evening of each month.

SEWING SCHOOL:

CHIEF DIRECTRESS, Miss Howell.
SUPERINTENDENT, Mrs. Falkner.

MOTHERS' MEETING.

DIRECTORS, Mrs. Lea, Mrs. Clark, Miss Bayard, and Mrs. Morand.
Meets in Lecture-Room every Monday at 2.30 P. M.

YOUNG LADIES ASSOCIATION.

PRESIDENT, Miss Whitney.
VICE-PRESIDENT, Mrs. L. J. Humphreys.
SECRETARY, Miss M. D. Whitney.
TREASURER, Miss S. B. Potter.
Meets at the houses of the members on alternate Friday afternoons.

YOUNG MENS' ASSOCIATION,

PRESIDENT, Mr. F. D. Lewis.
VICE-PRESIDENT, Mr. W. H. Alkins.
SECRETARY, Mr. H. H. Fritz.
TREASURER, Mr. F. B. Falkner.
EXECUTIVE COMMITTEE, Messrs. W. Howard Falkner, W. H. Alkins, and Bradford Ritter.
Meets at the houses of members on third Tuesday of each month, at 8 P. M.

LADIES' MISSIONARY SOCIETY.

FIRST DIRECTRESS, Mrs. John B. Falkner,
SECOND DIRECTRESS, Mrs. Charles LeBoutillier.
SECRETARY, Mrs. Augustus Morand.
TREASURER, Mrs. Clark.

HOUSEHOLD SCHOOL.

SUPERINTENDENT, Miss S. B. Potter.
ASSISTANTS, Mrs. Schiedt and Miss Whitney.

COMMITTEE ON CARE OF CHURCH.

Miss E. R. Johnson.

DORCAS COMMITTEE.

Miss Bayard, Miss E. R. Johnson, and Mrs. Jacob Clark.

PARISH MISSIONARY.

Miss Rich.

Representatives in the Women's Auxiliary of the Board of Missions.

FOREIGN COMMITTEE, Mrs. Downs, Mrs. Shoemaker.

DOMESTIC COMMITTEE, Mrs. Falkner, Miss Howell.

BAPTISMS.

Jan. 3, Grace William Potter.
" 31, Susannah Clift.
Mar. 22, Eliza Anna Bysher.
" " William John Bysher.
" " James A. Garfield Bysher.
" 28, Letitia Arnold Colhoun.
" " Edna Magdalene Turner.

MARRIAGES.

CATTELL.—MARSDEN. At Christ Church, Jan. 25th, by Rev. John B. Falkner, D. D., Andrew Chambers Cattell, Jr., and Lucy Augusta Marsden.

WRIGHT.—AUCOTT. At Christ Church Rectory, Feb. 19th, by the Rev. John B. Falkner, D. D., Samuel Wright and Mary Aucott.

DEATHS.

DICKINSON. On Feb. 10th, 1886, John Dickinson, aged 58 years. Interment at Ivy Hill Cemetery.

PARKER. On Feb. 21st, 1886, William Parker, aged 46 years. Interment at Ivy Hill Cemetery.

LADIES' MISSIONARY SOCIETY.

The Ladies' Missionary Society wishes to express its earnest thanks for the generous support it has received from the

members of the church. Through their support it has been enabled to supply the urgent needs of the faithful missionary whose letter read in the church, so touched our hearts. The box was sent about the first of March and has been gratefully acknowledged. The wife of the missionary writes. "The articles sent are just those most needed." She then speaks of the articles and goes on to say:

"And for all this admirable Christian liberality we can only give an expression of thanks which is a meagre return for such substantial kindness, but we know it is done for the Master's sake and for His sake will have its own reward."

"In former days, when I helped in the preparation of such boxes, I little thought I would sometime be a missionary's wife and the grateful recipient of just such favors. I remember that I then thought I should feel embarrassed by help thus accorded by strangers, but I find it calls out best one sentiment, that of devout thankfulness to the kind-hearted givers and to my Heavenly Father, who is the inspiration of all goodness. I recognize by your work, noble, tender, womanly women, who have collected the articles, superintended the cutting and sewing, prepared, packed and sent to its destination, the well filled box. God bless you all—I wish I might take you each by the hand, look into your eyes and have you see reflected in mine, the grateful love I can't express."

WOMEN'S AUXILIARY

The Annual Meeting of the Pennsylvania Branch of the Women's Auxiliary was held in the Lecture Room of the Church of the Holy Trinity, on the first Thursday in Lent. The exercises were very interesting, but the attendance was discouragingly small. The women of Christ Church, were, with a few exceptions, conspicuous only by their absence. This is much to be regretted as a more intimate knowledge of the work of the Auxiliary would show the greatness and value of its labors and would make us regret that our share in it is so small. The meeting was opened by Bishop Neely. After a few words of cheer and encouragement he left and Mrs. William Welsh took the chair. Papers were read by Mrs. Neilson, of the Domestic Committee, by Mrs. Welsh, of the Indian Committee, and by Mrs. R. N. Downs, of the Foreign Committee, and Miss Sybil Carter, made a stirring address in the interest of the work among the Freedmen. Mrs. Twing's account of a meeting of the Auxiliary which she had attended in Bishop Hare's diocese, when the delegates were Indian women was perhaps the most interesting feature of the occasion.

The Christ Church Quarterly,

PUBLISHED IN THE MONTHS OF OCTOBER,
JANUARY, APRIL AND JULY,
UNDER THE AUSPICES OF THE

YOUNG MEN'S ASSOCIATION.

JAMES H. RITTER,
CHARLES W. SCHWARTZ, } Editorial Committee.
W. HOWARD FALKNER,

JOHN B. FALKNER, JR., Financial Editor.

All communications should be addressed to "CHRIST CHURCH QUARTERLY," Christ Church Rectory, Germantown, Philadelphia.

ALL SUBSCRIPTIONS WILL BE CONTINUED UNLESS SUBSCRIBERS NOTIFY THE EDITORS THAT THEY WISH THEM TO STOP.

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[Entered at Philadelphia Post-office as Second-class Matter.]

GERMANTOWN, APRIL, 1886.

PATTING.

We mailed a copy of our last number to "The Guide."—published in Germantown. In its next issue it patted us on the back and made us feel good, for it said—"We have received the first number of The Christ Church Quarterly. It is well-gotten up and shows considerable ability."

We are grateful for the compliment and return it, for "The Guide" also is "well gotten up and shows considerable ability;" but, for a moment, we felt quite limp on reading the sentence "We have received the first number of The Christ Church Quarterly." It is due to our dignity to guide "The Guide," out of its error in regard to our biography.

We are aware that papers like ours often appear and depart as suddenly as they come, for

"Whom the Gods love die young"

and we are reminded, by their short life, of the epitaph which is said to have been cut on the tomb-stone of an infant—

"If I was so soon to be done for
I wonder what I was begun for."

Well, perhaps the Gods do not love us, but this is certain, that we have arrived at the remarkable age of four years. We have had a quarterly increase of health and strength, and, at present, neither see nor feel any symptoms of premature decay. We are still however, quite small and this is all we dare now say to our strong brother "The Guide"

"But just you wait till we grow bigger."

A QUESTION IN CASUISTRY.

We have received the following from a young friend:—

"DEAR MR. EDITOR,

I want to know what you think. One of my teachers is very smart. She is only a few years older than me, and she is littler than me. About eight years ago (she was awful small then and I was little more than a baby) I remember that, when she got mad, she would lay down on the floor and kick! my! how her feet would fly.

Now, must she tell me to behave myself in school, and must I do what she says when I remember her kicking?

Very Respectfully

A LITTLE GIRL"

ANSWER.

You ought to obey her because it is right to do so; and "the way her feet flew" eight years ago has nothing to do with your present duty. She did wrong then, of course, and she thereby weakened her influence over you when she became your teacher. Let this be a warning to you, and see, that when you "get mad," you do not lie down on the floor and kick; for at some future day, when you have learned to write more correctly, you yourself may become a teacher, and such kicking will not only be a horrid recollection to you—as it doubtless to your friend,—but some other "littler" girl may remember it, and may write to us to ask "Whether you must tell her to behave herself, and whether she must do what you say."—ED.

—o:—

NOTES.

One sentence in our paper seems to be largely overlooked. It is that which says that all communications should be addressed to Christ Church Quarterly. For some reason very few communications reach us. The paper might be made of greater interest to the congregation, if it contained the great number of ideas that necessarily come from a large body of writers.

The Sick Diet Basket occupies its usual place in the vestibule of the porte-cochere and mutely appeals to us for contributions, which are never so appropriate as in this season of Lent. A little self-denial may enable us to contribute some dainty, which will go to gladden the hearts and nourish the bodies of some who, though in need of such luxuries, are too sick and too poor to procure them. In this way our fasting may be made directly productive of good, and the usual sneer of the uselessness of fasting be prevented.

The envelopes have been distributed for the coming year, and if any members, of the congregation have been overlooked they can feel assured that it was not intentional. It is earnestly hoped that a number of new names will be handed to the Accounting-Warden, Mr. Jefferies, as subscribers to this fund. The scheme has been a great success, but as there have been some withdrawals through removals, deaths and other causes, new contributors are needed to ensure the permanency of the plan. We trust that personal appeals will not be necessary and that all will contribute according to their ability.

Our Rector's sermon on Sunday, March 28th, in behalf of the Evangelical Educational Society, was a careful and earnest statement of the good work done by that Society, and was well calculated to remove any prejudices which might be entertained against it. The statistics showing the urgent need of additional men for the work of the ministry, were probably new to many of us, or were felt forcibly for the first time, and it is hoped that the noble opportunity thus offered for a useful life will be embraced by earnest men. The examples, so recently given in England, of University, and young medical men offering their lives and services freely, is worthy of our emulation.

The Domestic Committee of the Women's Auxiliary does not confine its labors to the filling of boxes. It makes contributions of money to many special objects. Among other things it has undertaken to pay the salary, \$250, of the Head Nurse in Bishop Morris' Hospital in Portland, Oregon. In order to meet our share the delegates from Christ Church have started a so-called Mite Fund, but it is so very small that if there were any smaller coin than a mite, they would adopt its name to designate the Fund. "They cannot dig, to beg they are ashamed," but they will gratefully receive any contributions, however small for this most worthy object.

The Lenten Union services on Friday evenings have been so successful that it is hoped that they will be repeated in future seasons. The marked interest has been shown by crowded churches, while the sermons on social topics have been received with great interest. A collection is always taken, the result of which is devoted to the missionary work of the Convocation of Germantown. It is usually our fault that while other bodies of Christians frequently meet to engage in joint services, we are too much in the habit of worshipping as isolated congregations. For this reason our common worship, as in the Missionary Enrollment, meeting at the Academy of Music, and our own Friday evening services, cannot be too highly recommended, bringing us as they do, into closer fellowship with our brethren of the household of faith.

There was one sentence in our Rector's sermon on "Reading" in St. Michael's Church, which was particularly suggestive. It was, "Don't read exhausting and exhaustive books—books which go over the subject so thoroughly that there is nothing left for you to think out. Don't make your mind a blank page on which other men may record their impressions." This is a wise and much needed caution, for in these days of much and varied readings, the constant tendency is to absorb, without the slightest reflection, whatever we read. In the days of Addison when every coffee-house had its reader who read to his followers the scanty article of the press, discussion and reflection supplied what was wanting in the printed page, but now in order to bring conviction, the writer knows he must convince while he is being read, or never, for no one will reflect, upon an editorial. Hence he rings the changes on one idea and presses that single idea home with his utmost force and we are content to take our opinions ready made, and a man's political faith is known by the papers he reads, as the bodies of certain insects are colored by the tints of the plants on which they feed. Disuse of any faculty brings loss of that power, and as a consequence, disuse of our reasoning power renders many of us incapable of an individual opinion. Of course, in writing as in talking, "present company is always excepted."

THE SUNDAY SCHOOL.

The affairs of the Sunday School are in good shape.

Preparations have begun for the Easter Festival and Mr. Potter is industriously engaged in drilling the school in the music for the occasion which is likely to prove very interesting.

One feature of the music will be novel. The Psalter will be sung antiphonally and it bids fair to be very well done as the school has taken hold of it with great spirit. Several new classes have recently been formed and are taught by those who until lately were scholars in the school.

This is a very pleasant thing and illustrates one of the ways in which the Sunday School is unquestionably useful. It is the training up of the children of the Church, not only to become familiar with the Bible, but is also preparing them for work, for and in the church.

How large a proportion of the active work of the church is done by those who have been trained and prepared for it in the Sunday School, it would be difficult to estimate, but it is certainly very great. The Rector finds his most active assistants among those who are engaged in the Sunday School and who have been taught in it. The members whose whole church duty is summed up in an attendance upon service on Sunday are apt to be of those who are not Sunday School people. There are evidences of growth and life in the school which should be encouraged to those engaged in its work, and though from time to time teachers are lost by sickness, removal, or other causes, their places are speedily filled and usually by the oldest pupils in the school, whose order and zeal are sure to inspire interest and spirit in the classes and it is quite noticeable that some of the largest and most flourishing and growing classes in the school are in the charge of those young teachers.

It is hoped that the Easter Festival will this year be largely attended by the congregation.

The prizes for punctual attendance will be presented at that time and the number of those who will be able to claim prizes will this year be unusually large so that in the promotion of the one virtue of punctuality at least the lessons of our school have been effective.

THE MISSIONARY ENROLLMENT FOR 1886.

On the evening of Ash-Wednesday a large and interesting meeting was held at the Academy of Music in the interest of the above scheme, better known, perhaps under the name of the Five dollar Enrollment Plan. The scene at the doors of the Academy was an unusual one, such as is seen only on great occasions, and hundreds were turned away to gain admission to the adjoining building of Horticultural Hall. Inside, the scene was equally remarkable. The capacious auditorium was crowded. Scarcely a vacant seat was to be seen in the main body of the house or the first two galleries, and people were seated on every step, while even the third gallery was full. The stage was filled by the clergy

and prominent laity of the church. The presence of the bishop who was detained by sickness at Fortress Monroe, was the only thing necessary to complete the group.

The objects of the Missionary Enrollment were laid before the audience by several speakers, including Bishop Dudley, of Kentucky, Assistant Bishop Potter, of New York, Rev. Dr. Kirkus, of Baltimore, and Mr. George C. Thomas, of Philadelphia.

Bishop Dudley's address was especially eloquent. He called attention to the needs of the missionary field, and to the difficulties under which the Church was laboring, owing to lack of funds to carry on its work. No one who listened to him could fail to see the advantages of such a scheme as was proposed. His words came with remarkable force, partly from the fact that his work is so well known, partly from the fact that he had come "over a thousand miles to attend this meeting," and to lay before the audience the needs of the work. When the work in mission fields are being conducted by such men as he, and the rest of our missionary bishops, surely it is disgraceful for the richest Church in the United States to let the work languish for want of money.

Our church is doing a magnificent work of this kind, one-third of the parishes in the United States are mission parishes, a state of things which is equalled by only one religious body in world, namely the Moravian Church, a body organized almost exclusively for missionary purposes. It is to keep this vast work up, that this scheme is proposed, and every church in the country should do its part to see that it does not fail. The general features of the plan are too well known to need any mention here. The enrollment book has been circulating in our own parish for some time, and the number of names enrolled is very encouraging. There are already one hundred and twenty-nine and it is hoped that before the fifteenth of September when the subscription will be closed and the money paid over to the general convention, that there will be at least two hundred.

Those having the matter in charge are sending the book around the congregation. They do not mean to overlook any member of the church, but to give all a chance to take his or her part in this good work. If there are any who have been omitted, if they will drop a postal card to the Rector, the book will be sent to them, or if they will stop at the vestry room at the close of any service, it will be there. Subscriptions are all of the same amount, and are payable at any time before the fifteenth of September. The plan puts all servants of God on an equality in this matter, and it is a grand thought that in this vast endowment, which is proposed to give to the general convention for the missionary work of the Church that all, rich and poor alike are equally represented.

RELIGION IN BERLIN.

The following extract from a private letter from the former financial editor of this paper contains matter which it is thought may prove of interest to our

readers.

Last Sunday evening I went with a friend to Mr. Stuckenberg's to hear Court Preacher Stocker. Mr. or rather Prof. Stuckenberg is a Lutheran clergyman who directs the American Chapel here and preaches most of the time. During the winter he invites friends to his house every Sunday evening, and there is singing and usually a little talk on some matter of church work or general philanthropy. Sometimes Mr. Stuckenberg himself has spoken, oftener he has had guests. My friends tell me of very interesting talks by a Mr. Chas. Pratt, of London, who was interested in Laborers' Co-operative Association and in the question of International Peace.

Stocker is the leader of the Anti-Semitic movement in Prussia, and the originator of the theory to which he has given the name of Christian Socialism. On a previous evening he spoke on the latter topic, but last night he told us of his City Mission in Berlin. He is the most loved and most hated man in Berlin, full of contradictions, but active and energetic. His persecution of the Jews is certainly not to be approved of, but in the City Mission he is doing a vast work to spread the word of God amongst the people. He traced the history of the work which began in 1848. In this year of the great revolution, one of the resident pastors came to the conclusion that the church was not reaching the masses and that newer and more active agencies were needed. With the revolution began a period of free thinking, which penetrated down into the depths of society. With this feeling grew up a hatred of the Church as a State Church. To meet it, the Church was powerless, but this new agency began soon to bear fruit, and to-day it has a working force of about fifty persons, a few of them ministers, the rest lay-workers. This is truly, but a small force in a city like Berlin, but the results are most gratifying.

Stocker claims that the population of Berlin are very susceptible to religious influences, but deplores the little work that has been done, and condemns the connection of the Church with the State, which unfits it for the care of souls. A separation of Church and State, he looks forward to with pleasure, but he is forced to admit that it is in the very distant future. Very gratifying, he says, is the way the people look upon religion. The first years of this special work were filled with rebuffs and set-backs, but now the agents are almost always treated civilly, and the people listen graciously to their talk. The work wins favor among all, and he told us surprising instances of the generosity of poor people who gave to the work.

The attitude of all classes to the religious movement is less inimical than before. Even in academic circles, where by some it is still considered the thing to be unbelievers, it has forced an entrance. The historian, Von Treitschke, who was once a free-thinker, has embraced the cause of Christianity, and, when charged by his opponents with recommending religion for the illiterate, while for himself he retained his free thoughts, he replied "I have learned in the face of my country and of my own

family to bow the knee before the Living God." He has lost his only son.

In the same way Prof. Wagner, who was also a free-thinker has become a Christian. In his studies of how to help the poor man in his examination of social questions, he reached the conclusion that they could not be solved without religion. With his characteristic zeal he took up this idea and returned to the faith of his fathers. In a recent meeting when the principal part of the audience was composed of students, he said "However much you may know, however great your scientific knowledge, be sure of this, that it is not of as much value as the smallest spark of living faith." "Such an utterance," said Stocker, would have been an impossible thing in an assembly of students fifteen years ago. He looked for a bright future for this undertaking, and prophesied the final triumph of Christianity among the German people. It was all interesting talk, intensely interesting, but I have been able to give you only a few points touched on. R. P. F.

—:O:—
"YES."

A little word, but what a world of meaning. A crystallization of Hope. Joy, Acceptance. How diamond like, adorning the brow of Virtue, Truth and Love, but, as the baleful gleam of a serpent's eye when prostituted to the use of Falsehood, Hate, and Vice. And such magicians are we, by the grace of God, that this little saxon word may issue from the gateway of our lips a jewel, iridescent with the gleams of a higher life, or, as a toad, revolting in its aspect and uses.

It must be to us what we make it, the key to a world of sunlight and fresh air, or the password delivered at the dread portal through which the great poet passed, when he left Hope behind and came into the presence of Cimmerian Darkness, Deaf Misery, and Dumb Despair.

Is the picture overdrawn? Mark the sequence! The Serpent tempted, and Eve, listening, accepted. The "Yes!" was there, and the gates of acquiescence opened to a flood of disobedience and sin which ceaselessly ebbs and flows until our great High Priest and King returns to say: "Be thou removed forever!" From the cradle to the grave the enthralled and degraded "Yes" is yoked, in how many misspent lives, with temptations, weakness, abject surrender to the evil power and spiritual bondage.

In the reverse we find, obedience to the Divine Law, prosperity, happiness and peace, for He says, "All these shall be added unto you!" and again "Doth not the Father know that ye have need of these things!" Consider his perfect life and sacrifice, a sinless mortal bearing patiently the heavy burdens of debased humanity. Was not "Yes!" the key note of his life song, from the grand major of the proclamation "I bear you good tidings!" to the anguish of the minor, Father, if it be possible, let this cup pass from me!" Swelling into the glorious theme, "Thy will, not mine, be done!"? Throughout appears the diamond "Yes!" sparkling and burning with the light and fire of truth. May our life songs, marred and imperfect though

they be, ring out this glad refrain of "Yes!" to all eternity. Sphynx.

MODERN NOMADS.

In our schooldays, our complacency was gratified by being told that *we* constituted an important part of the highest division of the human race, which is the civilized. The rest of mankind were coolly lumped together as semi-barbarians and barbarians. There were many other divisions of mankind which we learned as we grow older, such as Charles Lamb's famous division into those who owe, and those who lend, or the American division into cheats and cheated; but as in those days, we did not question any assertions, we accepted the division as given.

Thanks to Cooper and Defoe, we were already acquainted with barbarians through our friends Chingachgook and Crusoe's man Friday, but the idea of a semi-barbarian as personated by a Tartar or some other Asiatic, always possessed a peculiar charm. We were taught that a semi-barbarian was a Nomad—a man without a home—wandering from place to place and never sleeping within four solid walls. Our imaginations pictured him as of commanding patriarchal aspect with snowy beard, surrounded by vast herds and flocks, and accompanied by the members of his tribe, armed for defence or offence, and picturesquely mounted on camels or swift Arabian horses. His house would be the black haired tent of the desert, and to him a hearth would be unknown.

Now a man without a house, is like a man without pockets. It must have been very uncomfortable to have lots of odds and ends and personal belongings, and have no houses in which to keep them, and so a houseless Nomad much resembled the ancient Romans with their pocketless togas. Where the noble Romans carried their pen-knives, silver for car fare and door-key, has always been a puzzling query; and how the guild of pickpockets earned an honest living, when there were no pockets to pick, is also a question demanding reflection.

But this wandering is very germane to our Nomadic subject, and goes to prove the point at which we are aiming, namely, that Nomadism is not peculiar to semi-barbarians. Recent political economists have strongly insisted that our over boasted civilization, bears in its own bosom the seeds of decay, and that Macaulay's New Zealander may indeed, at some future day, gaze with awe upon the ruins of a vanished cultivation. One such indication is the fact that extreme civilization *demand*s a restoration of nomadic life—not through the agency of the over-used camel and horse, but through their substitutes—the yacht and railroad car. For fixity of habitation, we now look not to the wealthy but to the poor. Wealth demands of her owners that they shall roam and the sure modern insignia of vast wealth is no longer, great landed possession ensuring permanence of residence, but a fast and luxurious steam yacht, or a still faster private parlor car. In proportion as a man is wealthy, he is now homeless. He may hold the title to a spacious house in your most im-

posing street, but fashion will not permit him to enter it before Christmas or remain in it after Easter. During the balance of the year he must wander. A stern fate drives him to Florida, Cuba and the Bermudas. Southern California and Mexico have joined the old world in demanding patronage. The winter resorts are crowded with those whose means will not allow them to have houses of their own, and the great glare of hotel life takes the place of the sanctity of home.

There can be little doubt that the number of these modern Nomads is greatly increasing. They are scattered over the sunny half of the globe, and home and country fade into dim memory. The original Nomads were always loyal to their tribal head, but their modern representatives own no allegiance, and their pride is in their cosmopolitanism, hence the effect of their wanderings is unfortunate. The Iceman who *lives* in the midst of grand eternal, monotonous desolation, is proud to say his country is the finest "that ever the sun shone on," for the simple reason that he compares it with no other. But let Mr. Saga of Iceland take a tour of the world's bright and joyous places, and we can readily imagine his love for geysers, and bleak rocks will waver, and so the noblest example of patriotism have always been found in those little isolated nations who never crossed the mountains which separated them from near neighbors. Travel weakens home attachment. How can we expect that Nomads should be patriotic, when they are constantly comparing every bright place with their native country and often to the disadvantage of their particular native part of that country? It is not possible to call upon a Nomad to defend his hearth when the object of his life is to avoid a fireside and for this, his yacht steams to Florida, or the car speeds to California, or the Cunarder carries him *en route* to southern Europe.

The infection of this Nomadism spreads from our bodies to our minds and they become wandering and uncertain, though sometimes called "broad" and "liberal." We are unable to pursue solid trains of thought and reflection and content ourselves with idly skimming over the face of subjects which should have more serious attention. A restlessness of body and mind appears to have taken hold of a large part of the community, and whither it will carry us, no one can tell. We cannot suppose that the end of civilization is to be a return to semi-barbarism, and yet, such is the present tendency and the modern Nomad is not even incumbered with the original impediment of flocks and herds. The two extremes of society now show the same characteristic, nomads among the wealthy, tramps among the poor, and the health of the body social depends upon those who follow in the lead of the prophet Agur with neither poverty nor riches. Perhaps some day, Dame Fashion (who is much more potent than most of us imagine) will say and decree "It is *proper* to stay at home." In that day, even the wealthy may have his own fireside, as well as vine and figtree and the downward movement of civilization towards Nomadism will be averted.

THE CHRIST CHURCH QUARTERLY

VOL. V.

GERMANTOWN, PA., APRIL, 1887.

No. 3.

CHRIST CHURCH.

RECTOR.

JOHN B. FALKNER, D. D.

WARDENS:

LEWIS D. VAIL, EDWIN JEFFERIES.

VESTRYMEN:

CHAS. LE BOUTILLIER, CHAS. W. SCHWARTZ,
CHARLES SPENCER, FRANCIS D. LEWIS,
JACOB CLARK, EDWIN JEFFERIES,
W. B. WHITNEY, THOMAS B. HOMER,
LEWIS D. VAIL, JAMES H. RITTER,
JOSEPH M. SHOEMAKER, SHELDON POTTER.

LEADER OF CHOIR, Mr. W. W. Gilchrist.
ORGANIST, Mr. Massah Warner.

SEXTON, Joseph Jordan, 58 Duval Street.

SERVICES:

SUNDAYS, 10.30 A. M. and 4 P. M.
SUNDAY SCHOOL, at 9 A. M.

THE GUILD.

PRESIDENT, The Rector.
SECRETARY, Mr. Sheldon Potter.

CHAPTERS.

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SUPERINTENDENT, Mr. Charles W. Schwartz.
ASST. SUPERINTENDENT, F. B. Falkner.
LIBRARIANS, Daniel Whitney and R. H. Ritter.
TREASURER, James H. Ritter.
SECRETARY, W. Howard Falkner.
ORGANIST, Bradford Ritter.
School meets at 9 A. M.

SEWING SCHOOL:

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FIRST DIRECTRESS, Miss Howell.
SECOND DIRECTRESS, Miss Johnson.

MOTHERS' MEETING.

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SECRETARY, Miss M. D. Whitney.
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ASSISTANTS, Misses Whitney, Frothingham and
Heiskell.

COMMITTEE ON CARE OF CHURCH.

Miss E. R. Johnson.

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Jacob Clark.

PARISH MISSIONARY.

Miss Rich.

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FOREIGN COMMITTEE, Mrs. Downs, Mrs. Shoemaker.

DOMESTIC COMMITTEE, M. B. Falkner, Miss Howell.

—:O:—

BAPTISMS.

ADULTS.

Feb. 6th, Archibald Thomas Flower.
" 7th, Ann Eliza Longbottom.
" 7th, Ida Pastorius.
" 10th, Mary Alice Danner.

INFANTS.

Jan. 30th, Cornelia Whitlock.
" 30th, George Wellington Whitlock.
Feb. 7th, Bertha Estella Scanlin.
" 9th, Arthur Edward Rogerson.
Apr. 2d, George Raymond Parker.
" 8th, Frank Crawford.

—:O:—

DEATHS.

CANFIELD—On Feb. 3d, 1887, Matilda Canfield, aged 45 years. Interment at Fernwood Cemetery.

YEOMANSON—On Feb. 26th, 1887, Jennima Yeomanson, aged 63 years. Interment at Ivy Hill Cemetery.

—:O:—

CONFIRMATIONS.

February the thirteenth, was a day which will not soon be forgotten by Christ Church. In the morning our energetic and beloved Bishop visited us and confirmed a large class whose names are be-

low. Many of them were heads of families and all were mature enough to know the significance of the step they were taking.

The feeble physical condition of the Bishop made it necessary for him to confirm the candidates while sitting in his chair. They knelt before him at the chancel rail, two at a time, while he offered on behalf of each the usual and impressive confirmation prayer. God grant that it may be answered for the whole class.

The Bishop's voice, when he commenced his address to the candidates, was very weak, but soon all signs of feebleness disappeared, and with his clear, musical, ringing, tender voice, he lovingly set before them the nature of their act and pointed them to Him by whose aid alone they can keep the vows they have assumed. The names of those who were confirmed were as follows:

Archibald Thomas Flower,
Mary Eveleth Wrigley,
Amanda M. Beale,
Ann Eliza Longbottom,
Clara Frederic,
Emily Amanda Jones,
Elizabeth A. Dahl,
Norton Downs,
Malcolm A. Shipley,
Lillie W. Shipley,
Ida Pastorius,
Bessie Swift,
Ellen Hale,
Lillie Mary Jendryck,
Otto Stompler,
Magdalena Stompler,
Elizabeth Rittenhouse,
Adelina Emma Yeomanson,
Charles Cooper Swift,
Thomas Longbottom,
W. Edward Danner,
Mary Alice Danner,
Mary Ann Beale,
Jennie Florence Beale,
Albert Franciscus Schwartz,
Catharine Hannabury,
Eliza Jane Hannabury,
Joseph Warren Hannabury,
Edith Ross Wayne,
Clara Sowden,
Katharine Rex Hinkle,
Hannah Lapworth,
Robert McCormick.

The Christ Church Quarterly

PUBLISHED IN THE MONTHS OF OCTOBER,
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UNDER THE AUSPICES OF THE

YOUNG MEN'S ASSOCIATION.

JAMES H. RITTER,
CHARLES W. SCHWARTZ,
W. HOWARD FALKNER, } *Editorial Committee.*

JOHN B. FALKNER, JR., Financial Editor.

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GERMANTOWN, APRIL, 1887.

LENTEN UNITED SERVICES.

These services, which have just passed through their second year, have been very encouraging. The congregations have been large and fervent, and those who have attended them have felt the force and strength of worshipping in numbers. There is a power in such worship which cannot come from any other source; the sight of a large and sympathetic audience calls forth all that is best in the preacher, and we think these services have been especially helpful. It is also good that we should meet our sister churches and see what is being done in concert in our town for the cause of Christ and His church. We think these services will be continued in future years, as we feel that more good comes of one full or crowded church than from half a dozen that are almost empty.

—:O:—

MORTGAGES ON CHURCH PROPERTY.

The general impression seems to prevail that our church is free from debt. So it is as far as the Church building is concerned, but there are two mortgages, one on the Adams street lot, and one of \$5000 on the Rectory. These cause an annual interest charge of \$314.00, which has to be paid promptly. As a church, we have not made any special effort for some time and the idea is gaining ground that now it is a good time to attack and pay up these drains on our resources. It is quite likely that before long some plans will be proposed having this as an object and we hope they will meet with the cordial co-operation of the congregation. The accounting Warden's annual report is encouraging and should incite us to fresh efforts.

—:O:—

THE PRAYER BOOK REVISIONS.

The changes made in our liturgy by the last general convention are gradually making their way into our minds and lives. It is easy to welcome the beautiful even-

ing prayer commencing "Lighten our darkness." It is an addition which receives universal approval. It is more difficult, however, to accustom ourselves to the word "again" as added to the Apostle's Creed. It is either ungrammatical or untrue, and either alternative is awkward. The new prayer "For Those in Authority" while appropriate seems to have too much verbal dexterity, and it leaves on our mind the impression as of a cloth that is woven of strangely blended stuffs. Still it is a matter of congratulation that so few changes were made and we will doubtless grow accustomed to these.

—:O:—

THE ENVELOPE SYSTEM.

We regret to say this is not sustained as it was started. It has now been in operation two years. The first year, ending in April 1886 the amount contributed through this channel was \$1686.52. For the second year which ended this month the amount raised was \$1506.42, showing a decrease of about ten per cent. This is mostly owing to removals and deaths. It is to be expected in any such system that some contributors will drop out from year to year, and it is therefore necessary to supply their places with new members. To bring about this result a number of personal appeals have been made to those who do not now contribute, and it is earnestly hoped that they will respond generously.

—:O:—

THE ALMS BOX.

A pretty and substantial Alms Box has been placed by the Young Ladies' Association in the Tulpehocken street vestibule of the Church, where we hope it will be put to good use. As indicated by its name, the collections of the box are used for the relief of the poor. It occasionally happens when a collection is being made in Church that some are overlooked in passing the plate; in such cases the money can be placed in the alms box, although it should be distinctly understood that money put there is put to a different use from that deposited in the plate.

—:O:—

ELECTION OF VESTRY.

At an election held on Easter Monday for Vestrymen to serve for the ensuing year, the following gentlemen were elected: Charles LeBoutillier, Charles Spencer, Jacob Clark, W. Beaumont Whitney, Lewis D. Vail, Joseph M. Shoemaker, Charles W. Schwartz, Francis D. Lewis, Edwin Jefferies, Thomas B. Homer, James H. Ritter, Sheldon Potter.

EASTER DAY.

The weather was all that could be desired, warm with the first breath of Spring and in full harmony with the sacred day. As usual, on Easter day, the church was filled, and the worshippers seemed imbued with a sense of the reality of the great festival. The music, under the direction of Mr. Gilchrist, was well selected, and rendered with spirit and taste; the Te Deum being altogether new to us. We understand that the Vestry have since passed a resolution of thanks to the Choir, Choir-Master and Organist for the excellent music of the day. Great pains had been taken with the decorations, which, being simple, were particularly effective. At the back of the chancel, above the table, were massed Easter lilies in profusion; flowering and green plants stood by the outer chancel-rail; the Chandler memorial window was beautifully decked, while the font was filled with odorous flowers. After the final service the flowers were distributed to the hospitals and to the sick.

The customary festival of the Sunday School took place in the afternoon. Punctually at four o'clock the children filed into the church in twos singing a processional. The musical part of this service was under the care of Mr. Potter, and included an anthem, several new hymns and carols, and the chanting of the Psalter. After a short service of the collects, creed and lesson, the superintendent, Mr. Schwartz, made a short address. He was succeeded by the Rector, who spoke to the children on the lesson of the day. It was announced that the collection taken in Sunday School on Easter day should be devoted to the Germantown Hospital, and the gratifying result was that some thirty dollars were raised for that object. This is an extremely large donation to be made in so short a time from the Sunday School alone. A large number of prizes were distributed to those who had earned them by being punctual, and after more collects the school left the church singing a recessional.

Altogether it was a day to be remembered, and one that could hardly fail to leave a sacred impression on our minds. The danger is that mid the excitement we miss the real meaning of the day, but Easter appeals so directly to all that is best in us that we cannot but think of His resurrection and the sure hope conveyed to us through it.

—:O:—

The Diocesan Convention meets May 3d.

EASTER.

The Lord is risen, let all his works proclaim;
Let earth and sea and heaven declare his name,
Till o'er the earth, e'en to its furthest bound,
Each human ear has heard the joyful sound.

The brooks, unloosed from winter's icy chain,
The buds and blossoms springing forth again,
Birds chirping gaily—thus with one accord
All nature praises Christ, the risen Lord.

We saw him hanging, dying on the cross,
We saw him buried—was his life but loss?
Nay, for he rises, victor o'er the grave
O'er death, o'er hell, omnipotent to save.

Are *our* lives filled with sickness or with care?
Do *we* have troubles that are hard to bear?
Christ's life was hard; rejected and despised,
He died and rose to save the souls he prized.

Or do we mourn for those whom we call dead?
"They are not dead, but sleep;" so Christ has said,
And in his rising, they and we shall rise,
To live with him for aye, beyond the skies.

The Lord is risen. Tell it o'er the earth.
When angels to mankind proclaimed his birth,
'Twas the beginning of God's glorious plan
Through His dear Son to save rebellious man.

Our life's one struggle with foes fierce and strong,
Oft courage falters, and the battle's long.
How will it end? When will our conflict cease?
Christ's rising gives us victory and peace.

Oh, glorious peace! God's peace from heaven to
man!

'Twas God incarnate wrought the wondrous plan.
Then on this Easter day, with full accord,
Let all things gladly hail the risen Lord.—W.H.F.

—:O:—

YOUNG MEN'S ASSOCIATION.

The Young Men's Association has adopted a new plan for making its meetings pleasant as well as advantageous to its members. It has resolved itself into a literary association and is at present devoting itself to the study of American Authors. The plan pursued is to have one of the members of the Association write an essay on the poet who is selected for the evening's study. This selection is made by the society. The essayist is a sort of master of ceremonies for the evening, and his duty is to place before the Association the life and works of his subject, so as to give the greatest amount in the shortest time. The essay is read, and followed by readings from the works of its subject, the selections being made by the essayist and each one assigned to some member of the association to read. At the last meeting held on the 15th of March, at the residence of Mr. Schwartz, Whittier was considered. Mr. Alkins gave a very interesting talk on his life, and many selections from his (Whittier's not Mr. Alkins') works were read. It is to be regretted that there were not more of the members present as those who were there were unanimous in declaring the innovation a success.

At the April meeting on the 19th, James Russell Lowell was considered, and the readings included extracts from the Bigelow Papers, and the Fable for Critics, besides several of his best shorter poems.

—:O:—

THE CHINA MISSION.

On the 16th of March, Bishop Boone, of China, preached in the Church. The Sunday Schools are to devote part of their contributions to education in China, and so a few words in regard to the field there taken from the sermon of one so closely identified with the work, cannot fail to interest.

The first thing that strikes us is the vast size and the resources of the country. It is not quite equal in size to the United States and supports three hundred millions of people. A slight conception of the vast resources of the Empire can be obtained when it is realized that for centuries all the food and clothing, everything in fact for the support of the people was raised within the limits of the Empire.

There is a hopeful and promising future for Christian work in China. The schools receive the young men and teach them, finding them shrewd and quick to learn. The difficulties in the way were almost insurmountable. Not only was a most difficult language to be learned, but the people were slow to receive unpressions of truth. The children are first taught the catechism, and carried step by step through Genesis, Exodus, the Gospels, the Acts, until at the age of ten or twelve they have MEMORIZED THEM ALL. The Chinese all reverence schools, and through the scholars large circles of relatives are influenced. The hospital at Shanghai is another powerful agent for good. Persistent and laborious efforts have given the work so slow at first, a mighty impetus, so that now there is no field where the outlook is brighter.

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MR. TOTTY'S MISSION.

A mission has been started at the corner of Bath and Venango streets, within the limits of the Convocation of Germantown, by a layman, Mr. John Totty. The Rector and Mr. W. H. Alkins were appointed to inquire concerning its work. They reported, "That on a recent Sunday evening they visited the place and found a rough building—little more than a shed—where Mr. Totty has collected a congregation, for whom he conducts a lay service, and a Sunday School of some fifty children of the most needy class; that Mr. Totty, with his wife and such assist-

ance as he can procure, is doing a most excellent work which has a most promising future." Whereupon the school decided to give a part of their contributions for the current quarter to this Mission, and to send Mr. Totty ten dollars at once to help it keep Easter. The following is his acknowledgement of the receipt of the money.

April 6th, 1887.

REVEREND AND DEAR SIR:—I never was so surprised as last night when I received your kind letter, enclosing check for ten dollars from your school. The generous gift has cheered us up and encouraged us to renewed exertion on behalf of Christ's Church. Many young hearts will thump with joy on Easter afternoon when we present each of the elder scholars (those who can read) with a prayer book, and the little ones with a picture book, with large type printed texts, and a tiny basket with a few small candy eggs in it, and all the scholars with an Easter card in remembrance of the joyful day. It certainly will be the most joyful day in the year for the majority of the children for very few presents fall to their share during the year. It really is astonishing how anxious they are to learn, and how good their behavior is, considering their surroundings when out of school.

Some are very poor, you know the cause, DRINK, still the little ones run to School on Sunday afternoons, notwithstanding the extreme hard winter, the Sundays especially have been cold and wet. One Sunday I saw a little girl with two odd shoes on, and the thought arose in my mind, "which is the trouble, to keep her feet in the shoes, or the shoes on her feet?" and as the toes—dirty as the street—pushed their way through a gaping rent, I thought surely something must be done in her case. The poor little dear receives more "cuffs" than shoes during the year. Dear Dr. Falkner, I wish you could come over and hear our scholars, (over fifty now), sing some Easter hymns, real earnest, loud, good singing, none of the half and half, but the entire honest singing. Even the neighbor's dog, "Gamboge," sits on the top of his kennel and lends his voice. He never heard such singing before. I call him "Gamboge," because he is such a good yeller. Even the hog and her nine or ten little ones, who live close to us, squeal with delight, no doubt, right under our windows.

With the kind assistance of friends, and God's blessing, we look forward to a delightful time on Sunday. Your generous gift will add greatly to the pleasure. If it is "more pleasant to give than to receive," your hearts must have been full indeed when you sent that check.

With many thanks to your school for its kindness.

Very truly yours,

JOHN TOTTY, Supt,

THE WORKINGMEN'S CLUB.

Inasmuch as the members of Christ Church are liberal contributors to the Workingmen's Club, of Germantown, and greatly interested in its prosperity, the Editors of the Quarterly have thought the following account of the work of the Club, extracted from the PHILADELPHIA RECORD, would be of interest. It will be a pleasure to all in our Parish to learn how successful this enterprise has proven and the rare promise it gives of usefulness to our community.

"One of the most interesting social organizations of this city is the Workingmen's Club, of Germantown, a club that occupies a field of its own, and is almost unique in its object and methods. Its nature is well indicated by its name, and its purpose is to afford to workingmen facilities for social intercourse, instruction and rational recreation, as its charter says; or, in other words, to furnish a place where those who have not attractive homes can spend their spare hours with pleasure and profit, and without the contaminating influence of the saloon. The idea of the club originated with Rev. James De Wolf Perry, rector of Calvary Episcopal Church, and at his instigation it was organized by the six Protestant Episcopal Churches of Germantown, on Easter Monday, 1877. The first officers were: President, G. Wilbur Russell; Vice President, J. Topliff Johnson; Secretary, R. H. Shoemaker; Treasurer, Samuel W. Wray. Among the others who were interested in the club at its start were James M. Aertson, H. H. Houston, W. A. James, Charles Spencer, N. B. Thompson, G. C. Lewis, Arthur Wells, Thomas Ferris, Thomas Stewardson, Jr., A. I. Upson and Francis Rawle.

In less than two weeks after it was organized the club was established at No. 4804 Main street, although the house was not formally opened to the public until May 10th of the same year. These first quarters were simple and plainly furnished and contained a library of about 1600 volumes, a reading-room and smoking and game rooms. The club started well, and during its first year the attendance at the rooms numbered upward of 17,000, while the membership reached 458. During the first year a building association, a savings fund, a life insurance department, and other co-operative schemes were started, but subsequently were discontinued, as experience proved that the simple features of the club were more successful in accomplishing the desired results. After four years at No. 4804 Main street the club moved to No. 4794, remaining there until March, 1883, when the property No.

66 West Cheltenham avenue was purchased and fitted up to meet the wants of the club.

This edifice is a large and substantial stone dwelling, and with the extensive alterations and additions which have been made forms a most convenient club-house with many features which are not to be found in any other establishment of the kind in this city. On the right and left of the central hallway is a large room well filled with books and periodical publications, about 3200 volumes being shelved in the two rooms, which are designated as library and reading-room. In the rear of the main building is an extension about equal in size to the original structure. The principal portion of the ground floor is devoted to the billiard-room, which contains two billiard and two pool tables. Up-stairs there is a comfortable parlor, suitable for committee meetings and other small gatherings, and used by the different societies which have been formed within the membership of the club. A portion of the second floor is devoted to the use of the Resident Secretary of the club, who devotes his entire time to the organization. The upper portion of the extension of the building contains one of the most important features of the establishment—a very convenient and admirably arranged hall large enough comfortably to accommodate between 400 and 500 people. The hall is tastefully decorated, and with its ample stage, scenery and other paraphernalia, forms a well equipped little theatre. Dressing-rooms are provided beneath the stage and everything is admirably arranged to facilitate the production of dramatic or musical works. On every occasion when the hall is used a well-drilled fire brigade, composed of members of the club, is present and so stationed as to preclude all possibility of disaster from fire. Three or four men are detailed to take their places by the hose, which is ready for use on a moment's notice, and another man is stationed by the window, which opens upon the fire-escape—a broad flight of stairs reaching to the ground. In the front of the house on the third floor are recitation-rooms, for the use of the different classes carried on by the club. The original building was purchased by the club for \$12,000, and about an equal amount was expended in alterations to render it suitable for its intended purpose and in the erection of the large addition.

Although the club is under Episcopal control, it is not in any sense a religious organization, the religious views and beliefs of its members never being questioned. In fact, the discussion of religious ques-

tions is forbidden, as is also debate on political topics. Of the seventeen directors of the club eleven are chosen by the members and six of the number are required to be communicants in good standing in the Protestant Episcopal Church. The remaining six are appointed by the rectors of the six Episcopal churches in Germantown—St. Luke's, Christ, Calvary, St. Michael's, St. Peter's and St. John's. Beyond this there is no distinctively religious feature to the club. The house is a popular resort among the young men of Germantown, and exerts a powerful moral influence, in that it offers a great variety of attractions without any objectionable or immoral features.

In addition to the library and billiard-room there are many other entertaining and instructive features. There is a singing society of about fifty members, which meets every week for vocal instruction by Professor J. C. Meacham. There is a dramatic society numbering about twenty-five members, which also meets weekly under the direction of C. J. Kinsler. Then there is also a literary society of about twenty-five members, meeting fortnightly with G. Harry Davis as its President. These associations furnish much entertainment for the members, and assist greatly in the accomplishment of the purposes of the club. During each winter classes are maintained under competent instructors for the education of the members in various branches.

One of the peculiar features of the club is the stricture on politics. Political discussions are absolutely prohibited, and no officer of the organization is permitted to become a candidate for any political position. This rule is rigidly adhered to, and on several occasions examples have been made of officers of the club who also aspired to political honors. Everything is harmonious in the life of the society, and discord is unknown. Rich and poor meet on an equal footing and take an equal interest in the club and its welfare.

A large number of prominent business and professional men are actively interested in the club, and the rectors of all the Germantown Episcopal churches are also active members: Revs. J. DeWolf Perry, D. D., of Calvary; Samuel Upjohn, of St. Luke's; Charles H. Hibbard, of St. John's; J. K. Murphy, of St. Michael's; J. B. Falkner, D. D., of Christ Church; and T. S. Rumney, D. D., of St. Peter's.

The club is officered as follows: President, G. W. Russell; Vice President, C. W. Schwartz; Secretary, E. R. Sorber; Treasurer, A. C. Watson. J. J. Kenney, the Resident Secretary, has filled that office since the organization of the club, ten years ago.